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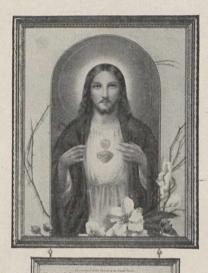
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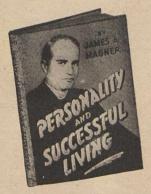


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VOL. LXXXI

FEBRUARY, 1946

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THE MESSENGER OF THE SACRED HEART

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THE SISTERS OF THE LITTLE COMPANY OF MARY devote their lives to the care and assistance of the sick and dying. Candidates between 17 and 30 years of age are accepted. For further information write to The Little Company of Mary Novitiate, San Pierre, Indiana or to The Little Company of Mary Hospital, Evergreen Park, Illinois.

Carmelite Sisters of the Divine Heart of Jesus, barmente Sisters of the Divine heart of Jesus, welcome candidates who wish to follow the Little Flower and consecrate themselves to the Divine Heart of Jesus for their own sanctification and the salvation of souls. Kindly apply to Reverend Mother Provincial, Carmel D.C.J., Provincial Mother House, 1214 Kavanaugh Place, Wauwatosa 13, Wisconsin

DAUGHTERS of the MOST HOLY REDEEMER The Sisters are devoted to care for the sick, in private homes and in hospitals; conduct nurseries, homes for the aged, homes for working girls; young ladies desirous of serving God by works of charity, are invited to write to REV. MOTHER M. HERNELDA, St. Joseph's Manor, Meadowbrook, Pa.

YOUNG LADIES wishing to become co-victims with Christ through the active aposto-late of teaching youth, of alleviating the infirmities of the aged, of managing the domestic affairs of Episcopal residences and Ecclesiastical colleges and seminaries are invited to join the SISTERS ADORERS OF THE MOST PRECIOUS BLOOD, St. Joseph's Convent, Columbia, Pa.

YOUNG LADIES desiring to enter the Religious Life and devote their time and energy to the care of the slok in hospitals may join the Sisters of the Poor of St. Francis. For particulars write to: Mother Provincial. Mount Alverno Convent, Warwick, N.Y., Sister Superior, St. Francis Hospital. E. 142nd St., New York, or to St. Michael's Hospital, Newark, New Jersey.

GENEROUS SOULS, who wish to devote their lives to the conversion and education of the Natives of Oceania and to the care of Lepers in the South Sea Islands and in Jamaica, may address the Mother Superior, Missionary Sisters of the Society of Mary, St. Thereas's Convent, Bedford, Mass.

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SISTERS OF ST. FRANCIS

of Maryville, Missouri, conduct hospitals and orphanages. Young ladies desirous of winning souls to Christ by sharing in this noble work, are welcome and are invited to communicate with the Mother Superior, Sisters of St. Francis, Maryville, Missouri.

The Dominican Sisters of the Sick Poor.

nurse the sick poor in their own homes, regardless of creed or color, and without remuneration. Young ladies between the ages of 16 and 30, who feel attracted to this Christ-like work, write to the REVEREND MOTHER GENERAL, Convent of St. Joseph, 170 East 210th Street, New York 67, N. Y.

Is our Lord calling you to save souls?

The Hospital Sisters of St. Francis care for God's sick and poor that souls may be brought to Heaven. They also have missions in China and do social service work as well as work among the Colored in the South. Candidates desirous of sharing in this work are invited to write to:

REV. MOTHER PROVINCIAL Hospital Sisters of the Third Order of St. Francis St. Francis Convent Springfield, Illinois

Sisters of St. Francis

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"LEARN OF ST. FRANCIS TO
PUT IDEALS INTO ACTION."

Are you interested in Religious Life? Do you desire to help spread Christ's Kingdom on earth by teaching the little ones, the orphans, by social work, by work among the Indians, the Negroes, as well as the White children? If so, obtain details by writing to:
REVEREND MOTHER GENERAL, O.S.F.
Immaculate Conception Convent Oldenburg, Ind.

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Write to Mother M. Ottilia, Sor. D.S., St. Mary's Convent, 3516 West Center Street, Milwaukee, Wisconsin, who receives postulants into the Congregation of the Sisters of the Divine Savior.

PARISH VISITORS OF MARY IMMACULATE A Religious Community of Missionary Sisters, Trained Catechists and Professional Social Workers, Central Mission House: 328 West 71st Street, New York City. Novitiate: Maryerest Convent, Monroe, Orange County, New York. Write for Information and Free Literature.

The Servants of Relief for Incurable Cancer Dominican Sisters. Congregation of St. Rose of Lima Young women desiring to devote their lives to the religious service of Christ's afflicted poor are earnestly invited to write to Reverend Mother Superior at ROSARY HILL HOME, HAWTHORNE, N. Y.

Would you like to join the CONGREGATION of the DAUGHTERS OF OUR LADY OF MERCY founded by the Blessed Mary Joseph Rossello, who was beatified in 1938? The Institute dedicates itself to teaching in Parochial and High Schools, Nurseries, Mission and Social Work Visiting Families, and caring for the Sick in Hospitals, For information write to Mother Superior, Mater Missericordiae Convent, 1141 East Market Street, York, Pennsylvania.

FRANCISCAN SISTERS

THANGISCAN SISTERS

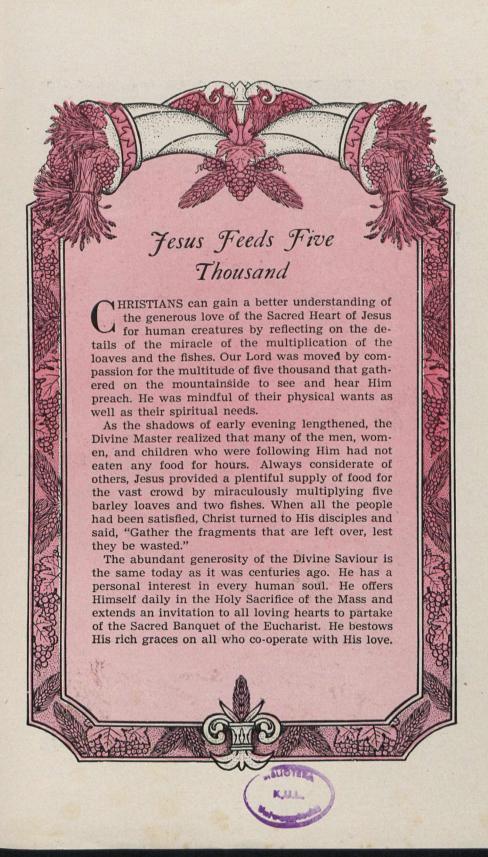
The Missionary Franciscan Sisters of the Immaculate Conception conduct schools and missions in four continents. Candidates desirous of winning souls to Christ by sharing in this noble missionary work are invited to communicate with Mother Superior, Immaculate Conception Convent 20 Manet Road

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THE DAUGHTERS OF MARY, HEALTH OF THE SICK is a Community established by the authority of His Eminence, the late Cardinal Hayes at the suggestion of Rev. Edward F. Garesché, S.J., Spiritual Director, in aid of the medical missions at home and abroad. For information address the Mother Superior at Vista Maria, Cragsmoor, New York; or the Spiritual Director, 10 West 17th Street, New York 11, N. Y.

SISTERS OF ST. FRANCIS

YOUNG LADIES who desire to serve God in Hospital Work and Social Service may write to:
REV. MOTHER GENERAL
St. Francis Convent Rice Lake, Wisconsin



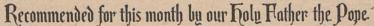


René Kuder

THE MIRACLE OF THE LOAVES AND FISHES



The General Intention





True Freedom and Peace for All Nations

PATRICK F. SCANLAN, LL.D., K.S.G.

Editor, The Tablet

INTELLIGENT and fair men have made the observation that in the numerous addresses and messages which Pope Pius XII made before and during the catastrophic world conflict, there does not appear even one sentence which can be quoted showing him to be other than a strong advocate of permanent peace, an ardent friend of good men everywhere, and a champion of the best interests of every individual nation.

Before and during the war, the Holy Father has been true to his family name — Peace — and if the world had listened to his eloquent and soul-stirring appeals for concord, millions of men, women, and children now dead would still be living; billions of dollars would have been saved; material resources would have been preserved and the world today would not be facing the widespread enslavement, the moral, physical, and mental disintegration which we see on all sides.

The Holy Father, however, lives not in the past. He is always facing forward. If his appeals were not listened to yesterday, perhaps they will be today, tomorrow, or the next day. If the rulers of human society are about to see their follies, if the masses of the people are sick and disillusioned by all their suffering, then the Holy Father

is ready with his unfailing program of reconstruction based on prayer, justice, and charity.

Thus it is that, during the month of February, His Holiness gives us as the special intention for our prayers: "True Freedom and Peace for All Nations."

That the world is changing is apparent to everyone. Through the whole gamut of human misery, bitterness, and sense of loss, is the feeling that men were not born to suffer and die as mere slaves, bereft of choice. The materialistic and ideological regimes of the past must be brushed out; the results obtained by force are worthless.

Beneath the hideous lightning of the war which encompassed millions of human beings, in the blazing heat of the furnace that imprisoned them, the people have awakened from a long torpor. "They have," said the Holy Father last Christmas, "assumed in relation to the State and those who govern, a new attitude — one that questions, criticizes, distrusts." They want an end to dictatorship, to enslavement; they seek a rule more in keeping with the dignity and liberty of citizens.

They emphatically believe that if government had been responsive to popular wishes, if there had been an outlet for their demands and freedom from cruel censorship, the world would not have been lashed into the mad carnage; and that upon them, the people, rests the obligation to insure that no such catastrophe will occur again.

"True freedom and peace for all nations" is the platform of Pope Pius, and it satisfies the yearnings of the multitude for justice, morality, fair play, and orderly government.

"True freedom" means not that liberty from moral duty which in a

short time becomes a tyrannous urge to give free reign to one's appetite, impulses, and passions, to the detriment of others. Neither does it mean a bogus equality which reduces to a colorless level honor, dignity, and individuality. No, "true freedom" is enjoyed when for the individual there is the consciousness of his personality, of his rights and duties, and of his

liberty, joined to respect for the liberty, dignity, personality, and individuality of others.

Since a nation is made up of individuals, "true freedom" means that the citizens in every nation — not one or two — may enjoy genuine equality and freedom to develop, protect, and preserve their own personality and dignity. "True freedom" means the opportunity to live a life independent of exploiters, tyrants, and persecutors — a life which will permit the proper development of one's moral, mental, and physical faculties.

And "peace" — what a beautifulsounding word in the sea of conflict, controversy, and hate! How
the heart of every human being
yearns for peace — that peace
which the Vicar of Christ has so
ardently and frequently promoted!
And with what thirst do nations
yearn for peace, that peace which
is truly tranquillity when there is
no fear that the dogs of aggression,
the serpents of hate, the beasts of
suppression and enslavement, may
be unleashed against the multitudes

to exploit, incarcerate, or kill! With what insistence should we pray that the advocates of war religious, civil, and class war included - cease their machinations, and nations as well as individuals be permitted to enjoy concord and tranquillity!

"For all nations." The Pope is the Father of all. He seeks the good — not of one people, of one na-

tion, not of just Catholic nations, but of all nations. And why does he specifically ask us to pray for all nations? Because it has invariably and historically been the rule that no matter what ideals fighting nations profess, no matter what objectives they solemnly set forth, wars end with some nations sold into captivity. As a result of the recent world conflict, with its colossal sacrificès, we observe a dozen small countries subject to tyranny, bereft of freedom. The Holy Father in a most timely appeal would have us pray that all nations enjoy lib-

The Morning Offering

O Jesus, through the Immaculate Heart of Mary, I offer Thee my prayers, works, and sufferings of this day, for all the intentions of Thy Sacred Heart, in union with the Holy Sacrifice of the Mass throughout the world, in reparation for my sins, for the intentions of all our Associates, and in particular for true freedom and peace for all nations.

erty, not only for their own natural development but as a means toward preventing future wars.

Bishop Eusebius of Dorileus, in 449, in a letter to Pope Leo the stated: "The Apostolic Throne has been from the beginning accustomed to defend those who suffered injustice . . . to relieve, as far as it could, the prostrate. You indeed commiserate all men. The reason is that you are inspired by the sense of right, and keep inviolate the faith towards our Lord Jesus Christ, as you also portray a genuine charity towards all the brethren and towards everyone who is called in the name of Christ."

These stirring words pay a luminous tribute to the Holy See as a champion of truth and right, as well as of charity toward the oppressed and enslaved, ever since the dawn of the Christian era. And this tribute can be justly and properly ascribed to the Church under the leadership of Pope Pius XII, as under that of Leo the Great.

IN the course of his address to the College of Cardinals on Christmas Eve of 1944, the Holy Father exclaimed:

"Whoever has the knowledge to interpret the signs of our times must realize that, together with unrest, a certain eagerness for novelty and change has invaded the world. Is this change to be attained by a gradual and orderly process, or is it rather to burst its way in, destroying the bridges which link the past with the future? Violently, as a stream flooding over its banks, undermining the bulwarks of justice and morality? Unhappy human race! After the bloody scourge of universal war, must it also suffer the poisonous agony of civil strife?"

In the midst of world-wide tur-

moil and misery, we must counsel that Christian charity which will free society from the meshes of hate, and enable it to advance toward universal solidarity founded upon the realization of the common destiny and rights which belong to all; we must iterate and reiterate the Holy Father's program for peace, which may be summarized in five "fundamental points of a just and honorable peace," to use his own phrase.

1. "A fundamental postulate of any just and honorable peace is an assurance for all nations great or small, powerful or weak, of their right to life and independence."

2. "Any peaceful settlement which fails to give fundamental importance to a mutually agreed, organic, and progressive disarmament, spiritual as well as material, or which neglects to insure the effective and loyal implementing of such an agreement, will sooner or later show itself to be lacking in coherence and vitality."

3. "In order that a peace may be honorably accepted and in order to avoid arbitrary breaches and unilateral interpretations of treaties, it is of the first importance to erect some juridical institution which shall guarantee the loyal and faithful fulfillment of the conditions agreed upon, and which shall, in case of recognized need, revise and correct them."

4. "There is one point in particular which should receive special attention: it is the real needs and the just demands of nations and populations, and of racial minorities. It may be that, in consequence of existing treaties incompatible with them, these demands are unable to establish a strictly legal right. Even so, they deserve to be examined in a friendly spirit with a view to meeting them by peaceful methods,

and even, where it appears necessary, by means of an equitable and covenanted revision of the treaties themselves. If the balance between nations is thus adjusted and the foundation of mutual confidence thus laid many incentives to violent action will be removed."

5. "Even the best and most detailed regulations will be imperfect and foredoomed to failure unless the peoples and those who govern them submit willingly to the influence of that spirit which alone can give life, authority, and binding force to the dead letter of international agreements. They must develop that sense of deep and keen responsibility which measures and weighs human statutes according to the sacred and inviolable standards of the law of God; they must cultivate that hunger and thirst after justice which is proclaimed as a beatitude in the Sermon on the Mount, and which supposes as its natural foundation the moral virtue of justice; they must be guided by that universal love which is the

compendium and most general expression of the Christian ideal."

Dangers to peace are many, and the Holy Father concludes with the prayer that "there may arise in every nation men of foresight and good will, inspired with the courage which can suppress the base instinct of revenge and set up in its stead the grave and noble majesty of justice, sister of love and consort of true wisdom."

This is the meaning of the Intention "True Freedom and Peace for All Nations." During the coming month let us pray as one that every nation and every individual may attain to that peace and freedom to which all nations are entitled. And let us during the day recall that there can be no basis for a just peace as long as part of mankind places its hope in war to achieve a goal, or with docility accepts the enslavement of any nation or group of nations — with all the anti-Christian suppressions in order to satiate the greed of an aggressor.

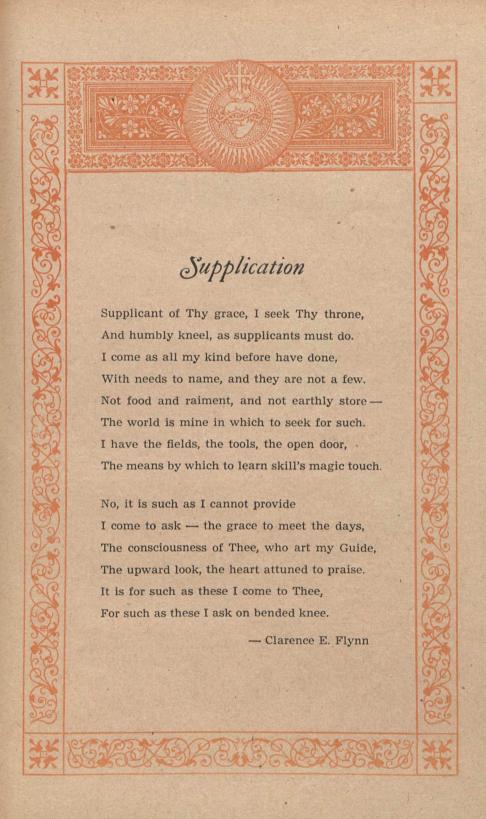
Mission Intention of the League Christian Zeal toward Infidels

THE motto of our Apostleship of Prayer: "Thy Kingdom Come" is a prayer that every one on earth will be blessed with the grace of a knowledge of the truths revealed to us by our Divine Lord, and the grace of living in accordance with a strong faith in them.

Uttered with true Christian zeal, this petition means more than a pious hope that somehow or other all individuals may come to know our Lord Jesus Christ, and may make full acknowledgment of His Kingship by their loving obedience to all the laws of the Kingdom.

It means a willingness to cooperate by actually contributing something toward the attainment of that end, either by a life dedicated to the apostolic ministry of preaching, or by working to help missionaries.

Just to read one or other Mission magazine is something. At the same time that you learn what missionaries are doing and what more they can do if you put the means in their hands, you will discover what "Christian zeal" means by feeling it awaken and struggle in your own heart.



"IBIEHOLD THUS HIEART"

By H. J. HEAGNEY

ILLUSTRATED BY MAY CORNELIA BURKE-

IN THE PRECEDING PARTS:

The childhood of Margaret Mary, at first very happy, was saddened by the death of her father and the tyrannical domination of the family by relatives who assumed the management of the estate. While ill, Margaret, at the suggestion of her mother, Madame Philiberte Alacoque, made a vow in honor of the Blessed Mother to enter the convent if cured. The favor was granted.

When her brother Jean became twenty-one, he asserted his rights as heir, and the relatives abandoned Lhautecour. After the death of Jean and his brother Philibert, Chrysostom became head of the family, and married Angelique Aumonier. Madame Alacoque, hating the thought of separation from Margaret, refuses to consider the vow binding, and urges marriage. Margaret's brother Jacques, now seventeen, wishes to become a priest.

V

HAUTECOUR was peaceful on a late afternoon in the summer of 1668. Jacques, with the curly haired baby girl, Claudette, perched

on his shoulder and crowing with delight, was running across the wide stretch of lawn to where his mother, Madame Philiberte Alacoque, was seated with Angelique, his sister-in-law. As he drew up in front of them, he imitated the loud whinny of a spirited mount, and the child clapped her hands with excited enjoyment. Angelique looked up from the business of opening an important-looking letter, and smiled at Jacques, pleased with his affection for little Claudette. But Madame Alacoque was annoyed, and spoke sharply.

"Give me the baby, Jacques. You might hurt her."

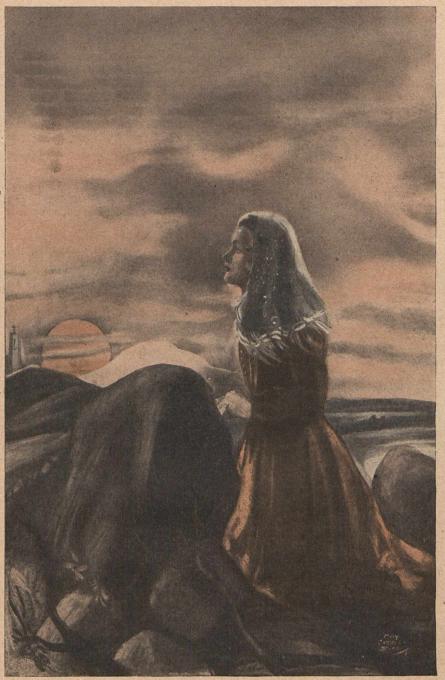
"Nonconco M

"Nonsense, Mother," laughed Jacques, "she loves it."

"Sit down while Angelique reads her letter from Paris," said his mother, anxious to learn what was in the letter.

It was an announcement of the betrothal of a certain *Mademoiselle* Marie de Bouillet de L'Alencon to Angelique's cousin, the Lord of

Overcoming a love of pleasure and the pleadings of her mother, Margaret Mary fulfils her vow to enter the convent



SHE WAS KNEELING IN PRAYER

Montville. Two years ago he had been most attentive to Margaret, and Philiberte had been seriously displeased by her coldness. Now tears filled her eyes.

"I am not at all surprised," said Angelique, folding the letter. "After all, Cousin Guillaume could not be expected to wait forever for Margaret to make up her mind."

"What about that young notary from Macon?" asked Jacques, who was just returned from school at

Cluny.

"Paul de la Farge? Oh, he hasn't been here in months. A fine, serious young man, too; but Margaret was indifferent towards him, and now he has become interested in someone else."

MADAME Alacoque still could not trust herself to speak, and Angelique shook her head in matronlike disapproval of Margaret's strangeness.

"The better I know Margaret, the less I understand her," she averred. "She can be so gay; then, suddenly, for no reason, she will walk away without a word of explanation and disappear for the rest of the evening. It's simply incomprehensible to me."

"Where is Margaret now?" asked her brother.

"Probably in the village church saying her prayers," replied Angelique drily.

Jacques leaned forward and looked intently at his mother and Angelique.

"Does it occur to you," he said tentatively, "that Margaret may have a vocation to the Religious life?"

His mother began to weep copiously. Genuinely distressed, he tried to comfort her.

"Anything but that," groaned Philiberte. "It would kill me to part with her. No one understands Margaret as I do, and she would be wretched in the convent."

As soon as he could, Jacques slipped away to go in search of Margaret, and, expecting to find her at the parish church, started across the open fields towards Vérosvres. Approaching the great granite rock where all the Alacoque children had played, Jacques suddenly saw her there; she seemed to be in a reverie. He sat down comfortably beside her, and for a while there was silence. At last she turned and looked at him; and Jacques, seeing that he could now speak to her, said without preliminary:

"Margaret, have you made up your mind to enter the convent?"

Margaret sighed and shook her head.

"I am afraid that would be impossible. Mother will not consent, and tells me it will kill her if I leave her."

She fell silent again, and Jacques waited.

"Well, I shall never marry, and I shall live, as far as possible, like a Religious Sister."

Jacques was impressed, but du-

"To live in this world but not of it will be very difficult, Margaret." After a pause, he said,

"Guillaume is engaged to be married."

"I hope he will be very happy," said Margaret, unmoved. She did not even ask to whom.

A NOTHER year passed slowly by. In the Springtime, Margaret opened a school at Lhautecour for the poor children of the countryside. Long before the rest of the family, she was up and at prayer; then Mass at the parish church. Her school, her visits to the sick, her cheerful devotion to the needy, left her no idle moments. But it was dif-

ficult, trying to live like a nun while remaining in the world!

Madame Alacoque no longer importuned her to marry, but she complained to the other members of the family, to Father Antoine and even to mere friends. Miserable, and making everybody else miserable around her, she was aging quickly. Jacques, now a seminarian, home for a visit, felt his heart contract in loving anxiety as he looked at her white hair and the fragility of her appearance. Yet she was only fifty-eight.

There was a decided change in his sister, too, which the other members of the family, who were constantly with her, failed to observe. Margaret, only twenty-three years old, had lost all enthusiasm and seemed depressed.

Bit by bit, Jacques heard the story. First there was the school. Chrysostom told him about that.

"It was tolerable when the weather was warm and she could teach them out in the open; but when it turned cold in autumn and Margaret brought them indoors, the situation became impossible. Angelique couldn't stand all that bedlam, and didn't want our little girls to associate with 'those ragamuffins,' as she called them.

"Then Mother didn't want Margaret going to visit the sick and then coming home, endangering everyone's health."

JACQUES discerned that Chrysostom was on Angelique's side; and he sought out his mother, who promptly began to weep as soon as he mentioned Margaret.

"She is killing herself and neglecting me," moaned Madame Alacoque. "Look at her, she is skin and bones, for she neither sleeps nor eats."

Later he talked with Angelique, who was indignant.

INNOCENCE

A bubble on the sea of life,
With beauty in each vein;
How soon it breaks, when
evil's rife,
Never to gleam again!

J. Corson Miller

"It is positively embarrassing the way Margaret acts. People are beginning to say she is a crank. She spends hours in church and is excessively pious. Why, even Father Antoine admits that she overdoes it. Every sou of her allowance is given away, mostly to lazy beggars of the most worthless kind, and she is constantly asking Chrysostom or her mother for money for some charity or other. Imagine my feelings when she stalked into the drawing-room one afternoon when I was entertaining at cards, dressed in the most severe style, and started taking up a collection for the poor. Oh, it's unbearable!"

Jacques went back to the seminary with grave misgivings. He received a letter from Margaret shortly afterwards, in which she told him that she was going to visit their cousins, the Lamyns, in Macon. It was Angelique's idea that she should go alone, as "a complete change would do her good." Jacques put down the letter. He could picture his sister, a pathetic figure, departing for Macon.

Several weeks later he was summoned home, for his mother had been stricken with a severe heart-attack. Chrysostom told him how she had kept calling for her daughter, and how, in desperate haste, he had rushed to Macon. Here, to his annoyance, he had

found that Margaret was not at their cousins' home, but was visiting the Ursuline nuns. Worried by their mother's condition, Chrysostom had angrily reproached her.

"You are a very selfish girl, Margaret. Look at poor Mother. If you don't give up your queer behavior, you will kill her. Do you want that on your soul?"

Margaret had bowed her head in conscience-stricken grief. Trembling, she had crept into the carriage for the journey home. Her brother had sat by her side, his silence a mute rebuke.

"I couldn't bring myself to say a word to her," he said, still angry. Madame Alacoque did not die, but showed a remarkable improvement as soon as Margaret returned.

"You see how Mother depends on you," said Chrysostom. "You must never, never leave her."

The following January, Chrysostom and Angelique celebrated their fifth wedding-anniversary. It fell on a bright, beautiful Sunday, and as the Alacoques sat in their family pew in the parish church, the young master of Lhautecour looked supremely happy. He listened intently while Father Antoine explained that the recently elected Pope, Clement X, had proclaimed a Jubilee Year, and missionaries were being sent into all parts of Christendom to preach the Jubilee.

"Here in Vérosvres," announced the *curé*, "we shall have our missionary, a Franciscan, Father Hugo. He will visit your homes during his stay."

The missionary arrived at Lhautecour, Confessions were heard, the Indulgences granted; a holy peace rested on the household. As Chrysostom prepared to accompany his guest to Vérosvres in the carriage, the Franciscan paused.

"I would like a few words with

you, your good mother and your wife," he stated simply.

Chrysostom, a little surprised that the invitation did not include Margaret, escorted his mother and Angelique to the room where the Franciscan was waiting.

Father Hugo looked gravely into their faces.

"I have asked Margaret's permission," he began, "to say something to you which is for your good and for her good. Our Lord is calling her to the convent; and when God calls, not even a mother's love should be allowed to interfere. If God asks that mother to make a sacrifice, it must be made. It does not matter what we think is best; we must seek to obey His holy will."

CHRYSOSTOM looked at his mother, whose eyes were filled with tears. But they were tears of renunciation. In his own heart, too, he knew that he must agree with Father Hugo.

"We have all been wrong," he admitted to himself. "May God forgive us!"

"You are right Father Hugo," he said, humbly. "I shall speak to my sister immediately."

"Thank you, my son," said the missionary.

Chrysostom hunted throughout the house for Margaret, but could not find her.

"I wonder," he suddenly thought, "if she could be at the old rock where we used to play as children."

The sun was already behind the great hills when he reached the rock and saw Margaret. She was kneeling in prayer on top of the rock, and the soft, absorbed expression of her face gave it a seraphic beauty. She was like a statue — her lips motionless, her eyes looking towards the church at Vérosvres.

Without speaking to her, he returned home alone.

* * *

In the Visitation Convent of Paray-le-Monial, night prayers were over, and the community were observing the "great silence," which would remain unbroken until after breakfast next morning. The cloister lay profoundly still in the light of a soft, wan moon. It shone through

different from her old room at Lhautecour!

Sleep did not come to Margaret Mary, for a strong emotion held her mind — the conviction that God had brought her in His mysterious way to Paray-le-Monial and peace.

Each day was very busy, and began with morning visit to the Blessed Sacrament, followed by an hour of meditation; then the Holy Sacrifice of the Mass. One soon



"YOU HAVE MUCH TO LEARN"

Margaret Mary's window on the whitewashed walls and curtained bed, making each simple object luminous — the holy-water stoup on the wall, the metal lantern on the small table, and the tall black wooden cross beside it, on which the ivory figure of the Crucified was clearly outlined. The brick floor was bare and rough. How

grew accustomed to the meaning of the bells, summoning to the performance of varying duties. Thus, day by day, the Religious is formed according to rules of life which, if faithfully observed, lead to perfection.

As she lay there, tired but sleepless, Margaret Mary recalled how the Alacoque family had gathered in council, and urged her to enter the Ursuline Convent at Macon. It would be close to home, and one of her Macon cousins had entered there. But Margaret had persuaded Chrysostom to take her to this distant place which neither of them knew. When they stopped at the Urbanist Convent in Charolles, and her former teachers learned that she was going to become a nun, they had warmly invited her to remain with them.

But an inner voice warned her, and they journeyed several miles until they reached this Visitation Convent in the Charollais Valley. Immediately Margaret Mary knew that it was here that God wished her to be.

Suddenly a faint tap, almost like a gentle scraping, aroused her from her recollections. Margaret Mary, wondering, hurried to the door. In the dim light stood Anne Rosselin, the youngest postulant, an angelic-looking girl of fifteen. Her face was tear-stained, her large blue eyes wide with terror.

"Please let me stay with you," she whispered, "I'm so frightened and lonely."

MARGARET Mary swung wide the door, and, putting her arm around the trembling girl, led her into the room.

"What's the matter, dear?" she asked. "Are you homesick?"

"Oh, no," answered Anne, who came of a family that had been connected with the convent since its foundation, almost half a century earlier.

"I have had a terrible nightmare. I dreamed I was in the depths of hell—and such a strange, fearful hell! It was a place of ice."

"It was only a bad dream," said Margaret soothingly. "Don't be afraid. You are a little innocent whom the good God loves dearly." She smiled with an elder-sisterly air. "You are not fully awake yet, that is all."

"Oh, I am so glad I came here. I feel much better."

The girl became calm, and after a few minutes Margaret walked with her to her cell, and silently turned back as the door closed. A shadow detached itself from the darkness, and, suddenly, there stood the Mistress of Novices. The postulant opened her lips to explain, but Mother Thouvant halted her with an expressive gesture, placing her fingers across her lips. Silently she pointed towards the door of Margaret Mary's room.

MARGARET Mary, frightened and utterly miserable, returned to her room. The slow hours passed; dawn stole through the window, and still she could not sleep. At last came the loud knock on her closed door and the customary salution, "Vive, Jesu!" Automatically she made answer: "Et Marie!" She arose quickly and made ready for the hour of mental prayer. How would she be able to live through the early morning devotions, knowing that the moment of questioning would come? And Anne! Thank Heavens, Anne did not yet know.

The Novices entered the big room and before taking their places, knelt to kiss the floor as an act of humiliation. After the preliminary prayer, Mother Thouvant seated herself at her desk and announced the first point of meditation. The youthful aspirants to the Religious life closed their eyes and tried to concentrate; but Margaret Mary could not keep her mind on the meditation. The memory of the frightened, shaking girl knocking on her door last night distracted her.

Suddenly, Mother Thouvant spoke, her flat, toneless words breaking the deep quiet.

"The postulant Margaret Mary Alacoque will rise and tell us what passes in her mind."

For a moment Margaret Mary was bewildered, and then obediently arose.

"I was thinking of hell, Mother," she said, "a hell of ice."

An uncontrollable giggle escaped from some of the Novices.

"That will suffice, Margaret Mary Alacoque," pronounced the Mistress of Novices. Her words were cold and measured. Then, arising in her place, she sternly rebuked the Novices:

"Do you not realize that you are in the presence of God? For shame!"

Instantly there was a tense silence; but a sense of distraction hampered the consideration of the second and third points of the formal meditation. Margaret Mary sat with her head bowed in profound dejection, convinced that all possible hope of reprieve was gone.

At last it was time to repair to the chapel. The candles were lit, and were dim against the sunbeams streaming through the windows. As Margaret took her place in the Divine Presence, a strange peace calmed her troubled spirit.

WHEN the Mass was over and the nuns had left their stalls, one figure remained motionless. It was Margaret Mary, her hands folded across her breast. Moments slipped by, the silence softly punctuated by the distant ringing of bells, and the rustling movements of the nuns going about their daily tasks; then the laughter and noise of the academy pupils coming to school. But the kneeling postulant heard nothing of all this.

Someone was calling her name, shaking her persistently. Arousing with an effort, she saw Anne Rosselin bending anxiously over her. "Margaret, dear Margaret, why are you here? Breakfast is over and you were missed from table!"

They left the chapel together, and, in the corridor, Margaret stopped for a moment and said:

"Anne, I must tell you now. Mother Thouvant saw me in the corridor last night —"

"Yes," interrupted Anne eagerly. "I have just been to Mother Thouvant and told her about last night. She sent for me, and I know she is not displeased with you. And she wants to see you."

WITH a much lighter heart, Margaret Mary went to the door of the Novice-Mistress' room and knocked. She was invited to enter and be seated.

"You have been here only a few weeks, Postulant Alacoque," Mother Thouvant began in kindly tones, though her face was unsmiling and her eyes keen as they searched the countenance of the young woman opposite her. "You have much to learn; but, while you are several years older than the other Novices, I do not anticipate that you will have any difficulty in adapting yourself readily to convent life.

"Postulant Rosselin has given me an explanation of what happened last night which absolves you from any blame. The fault was hers, but excusable in one so young and inexperienced. You broke the rule of silence to obey a greater one - the law of charity, on which our holy founders, St. Francis de Sales and the Blessed Jeanne de Chantal, established the Visitation Order. Your action, under the circumstances, was commendable and quite in keeping with their teaching to do the Divine will with the greatest possible love."

The venerable nun, who had been forty-four years in the convent, and four times Mother Superior, paused while Margaret Mary waited in silent content.

"However," went on Mother Thouvant, "Postulant Rosselin seems very much attracted to you because of your kindness, and I have warned her that in community life, charity must be general; and particular friendships are a great danger to universal charity."

Margaret felt a crushing force around her heart, compressing it until the pain was intense. She could not refrain from saying:

"But, Reverend Mother, the moment I saw her, I was drawn to her, and felt that we were kindred spirits. She seems like a little sister to me, and —"

The Novice-Mistress interrupted with an expressive gesture.

"And was it to form ties of human affection that you came to the convent, Postulant Alacoque? Did you give up your mother, your family and home, every one and everything most dear to you, only to become absorbed in new attachments?"

"Indeed no, Reverend Mother. I wished to be a nun for the love of God alone, to leave the world utterly, to forget and be forgotten. That is why I came here, far from home."

MOTHER Thouvant, pleased by the passionate earnestness of the words, was content to say very mildly,

"I suggest that, as a slight penance for your fault of human attachment, you make a special effort to show affection to those who may be repugnant to you.

"One more matter. You absented yourself from breakfast this morning. Were you ill, my daughter?"

"No, Reverend Mother — " The poor girl was unable to go on.

Mother Thouvant's brows went up.

"Are you in the habit of forgetting your breakfast?" she inquired drily.

"Yes, Reverend Mother — that is, no, Reverend Mother," said Margaret in some confusion. "I mean that when I am at Holy Mass I forget everything else, and sometimes breakfast is over before I have noticed that the others have left the chapel."

"I have observed this tendency in you," stated the Mistress of Novices, shaking her head in disapproval. "It must be corrected at once. Follow the rule exactly, and perform each duty in its proper order."

"Yes, Reverend Mother," promised the postulant earnestly. "I shall try my best to do as you say."

"You may go now and get some breakfast," concluded Mother Thouvant. "I shall ask our Blessed Mother to help you to overcome these obstacles to your progress."

A T last the great day, August 25, 1671, arrived, when Margaret Mary was to receive the veil and become a Novice. Although there was only one other candidate, Anne Rosselin, a large number of Paray citizens were present in the chapel, for the Rosselin family was one of the most prominent in the city, and six of its members had entered the Visitation convent since it was founded in 1626. The Alacoque family, and relatives and friends from Macon and Vérosvres, attended the solemn service.

The two candidates, Margaret and Anne, entered the chapel in bridal gowns of white satin with long trains, and veils of exquisite lace crowned with orange blossoms. The one was tall and slender and dark, a mature young woman; the other was a young girl, small and fair. They approached the altar slowly; the venerable Bishop of

[Continued on page 73]

Devotion to the Sacred Heart

Rich treasures are poured out on those who offer up all their prayers, works, and sufferings in union with the Sacred Heart of Jesus

Brother Lawrence Ephrem, F.MS..

HE particular object of the devotion to the Sacred Heart of Jesus is the love of our Divine Lord for us, a love wounded not only by the outrages heaped upon Him by our sins, but particularly by the ingratitude of men after all He has done for us.

In practising this devotion, we make use of images representing the Heart of our Lord. For the heart of man, says St. Thomas, naturally follows the movements of the soul, and it shows the strength or the weakness of a man's soul. We often attribute to the heart what are really the sentiments of the soul.

It would be an error to believe that devotion to the Sacred Heart of Jesus consists only in loving and adoring His human Heart, which is flesh like ours. In all our devotions, even those which are highly spiritual, we make use of some material symbol. The soul reaches to God through material things that are made to represent His Goodness.

We all need the visible and sensible objects around us, as St. Ignatius says in his "Spiritual Exercises" concerning the End of creatures: "All beings or objects placed around man on earth have been created for him, to serve as means to assist him in the pursuit of the end for which he was created. Whence it follows that man is to make use of them in so far as they help him to attain his end, and that he is to withdraw himself from them in so far as they hinder him

from it." What can be more helpful to man than the Sacred Heart of Jesus, which He invites us to use as our "secure refuge," and which He calls the "source and the infinite ocean of mercy"? Thus the Sacred Heart of Jesus has been chosen as the most worthy object to receive our respect and love.

What is real devotion to the Sacred Heart of Jesus? It is the love which we have for Jesus Christ at the remembrance of what He has done in His unbounded love for us. It is the profound sorrow we have at the sight of so many insults Christ is receiving from man; it is the desire we have to do everything in our power to make reparation to the Sacred Heart, wounded for love of men.

We all know that while St. Margaret Mary was before the Blessed Sacrament, during the octave of the Feast of Corpus Christi, our Lord appeared to her and said to her: "Behold this Heart which has so loved men, which has spared nothing, even to being exhausted and consumed, in order to testify to them Its love. And yet the greater number of them make Me no other return than ingratitude, by their coldness and their forgetfulness of Me in this Sacrament of love. But what is still more painful to Me is, that it is hearts who are consecrated to Me who use Me thus." Our Lord then asked for a public devotion that shall have its appointed feast and its own special practices. "I promise you that My Heart will

pour out in abundance the powerful effects of Its influence on all those who will render It this honor, and who will procure that others shall render it also." When she begged to know what she was to do first, our Lord replied: "Address yourself to my servant [Blessed Claude de la Colombière] and tell him from Me to do his utmost to establish this devotion and to give this pleasure to my Divine Heart."

Due to the efforts of these two holy souls, and others inspired by them, the devotion began to spread, and innumerable souls became enriched by treasures poured out in abundance from the measureless depths of the Sacred Heart, rich beyond our comprehension. For the Sacred Heart of Jesus embodies the sanctity of God Himself. Every affection of this Sacred Heart is of infinite value, since it proceeds from the Heart of the God-Man.

What heart can ever know and understand the interest of man as His does? As God He knows all things, and can grant all things; as Man He feels with human feelings. He understands man, his weaknesses, and his aspirations. It was that very Heart which assumed willingly the burden of our salvation, for the Sacred Heart is ever burning with love for men, always open to receive those who would go to Him, always disposed to receive our petitions, and our love. "Come to Me, all you that labor, and are burdened, and I will refresh you."

THIS Divine Heart has sovereign authority over both Angels and men. In His almighty Hand He holds the fate of every creature. "He humbled Himself, becoming obedient unto death, even to the death of the Cross. For which cause God also hath exalted Him, and hath given Him a name which is

above all names, that in the name of Jesus every knee should bow, of those that are in Heaven, on earth, and under the earth." On the day of General Judgment all creatures will be obliged to obey Him and adore Him, either through love or through the force of His almighty justice and power.

UT what is more lovable in this **B** Divine Heart, with all Its qualities, all Its titles, and Its high elevation, is Its tender love for us mortals. He has loved us "with an everlasting love." We can say that He has loved us unto death, even unto the death of the Cross. His love has charmed even His mortal enemies. "He was led as a sheep to the slaughter, and He opened not His mouth." He is like the father who cannot hold his joy at the return of a wayward son, and to a shepherd who upon finding a stray sheep places it on his shoulder and carries it to the fold. "Hath no man condemned thee?" He asked the woman caught in sin. "Neither will I condemn thee. Go and now sin no more." He uses the same tenderness towards us even today.

In the world we make use of all kinds of means to keep friends. Sometimes even a word said at the wrong time is sufficient to breach forever the most intimate friendship. It is not so with Jesus. He understands our weaknesses; He knows all our shortcomings, and He forgives and forgets them all. He goes so far as to console those who are afflicted by their many sins. He wishes that we refrain from the least sin, but he is always ready to pardon even the greatest one.

If gifts are tokens of friendship and love, then, what must be the love of the Sacred Heart who gave the last drop of Its Divine Blood for our salvation? Day in and day out we receive abundantly from the treasury of the Sacred Heart, but with our hearts engrossed in the passing things of this world we forget to return thanks for all His benefits. If a man were to do much less all men would praise him, but Jesus is ignored and sometimes even blamed for His gifts.

The love that Jesus shows us in the Holy Eucharist makes us tremble at the sight of all the ingratitudes He receives in return. A soul who truly loves Christ is ready to sacrifice everything to make reparation to the Sacred Heart for all the sins of profanation against this adorable Sacrament. If at least the Sacred Heart of Jesus could console Itself with the devotion and love of Christians - but He cannot even expect that, for at times the most horrible profanations are committed by Christians themselves. How often is this most Holy Sacrament received unworthily by those who profess to be Christians! How terribly abandoned are many of our churches, wherein resides, day and night, the Lord and Master of the whole world! The theater, next door, has a long line of faithful patrons, sometimes waiting for hours in the rain and the cold of winter, just to have one hour or two to watch their favorite actors or actresses performing on the screen. What must be the immense sorrow of the Divine Heart of Jesus in witnessing so much indifference towards Him! In His excess of love He became the "outcast of the people."

Even those of us who receive Him often, get to be very familiar and often receive with little preparation and devotion. We prepare little for the sublime reception of Holy Communion, and after we have received we forget to entertain our Host. Jesus is often abandoned even in our hearts.

Should we not become apostles of the Sacred Heart of Jesus by offering Him all our prayers, works, and sufferings in a spirit of reparation? Should we not become adorers of the Sacred Heart of Jesus, by devoting a few minutes a day to converse with this adorable Heart either in His church or at our work? Our own hearts would become real furnaces of love for the Sacred Heart, and from there it would radiate far and wide and enkindle others with true devotion to the most adorable Heart of Jesus.



Modern Youth

A certain pastor invited a priest to give a specially prepared sermon at the children's Mass on Sunday. After the Mass the pastor went into the church to speak to the younger members of his parish.

"Can any boy or girl tell me what Father spoke about this morning?"

There was profound silence, although there were five hundred children in the church.

"Well now," the pastor continued, "I have another question to ask. Can anyone here tell me the title of the movie at the Strand Theater this afternoon?"

Three hundred hands waved for recognition.

The Devil You Say

Correspondence between a young war veteran and an anonymous friend reveals a difference of post-war ideals

James M. Liston

DEAR FREDDIE,
Well, young fellow, I don't suppose you remember me, and since the name really doesn't matter, I prefer to remain anonymous — your anonymous friend and benefactor. I knew you years ago when you were just a kid; I've known you right along and admired you.

You see, Freddie, my purpose in writing you is to give a very definite boost to your morale by giving you a sincere pat on the back, because if anyone deserves it you certainly do. It's clear then how awkward it would be for both of us if I were to disclose my real name. Hence, I hope you'll be quite indulgent in forgiving me for this anonymity.

Why the pat on the back? What have you done to deserve all this? You consider yourself quite average, have done nothing outstanding of late, so why all the cheering? The answer is quite simple. You are "average" only in this, that you are one of that vast number of unsung, unhonored young men who follow the straight and narrow path, and get nothing for their pains but the satisfaction of knowing they are doing the right thing.

Now I happen to have been in a position to observe you quite closely. And though you are but one of many deserving young men, and I but one of many potential benefactors of men like you, fortune seems to have singled you out for a bit

of deserved recognition, for a meed of sound praise, and what is more, for some well-meant advice and considerable material assistance. I happen to have the best of business and social contacts. When we have occasion to discuss money in the near future, I shall have a few pleasant surprises in store for you.

Now, to the point. Just what precisely has caused my admiration for you? In the first place the fine record of the past four years. From Georgia to Texas, from Louisiana to Nebraska, you've been the same clean-cut, clean-living kid we've known all along. And your year overseas just proved that a hometown boy can keep straight despite the worst temptations. Four years in the Army was no picnic, and now that you're back in "civvies" I want to tell you that the community and I are very justly proud of you.

In the second place, I can see in you an up-and-coming man with talent, ingenuity, and personality, plus all the character I have just mentioned. You will go far, and if I am allowed I will see to it that you go farther and higher than you anticipate.

I shall communicate with you again in the very near future. Until then accept my sincere congratulations on your fine military record.

With warmest personal regards,
A FRIEND

If you care to write me, address

Box M-14, The Star Times, and be assured of a prompt reply.

Box M-14
The Star Times
Dear Sir.

I wish to thank you for the interest you have taken in me, as well as for the appreciation shown of my military record. If it has been exemplary, it has been duplicated millions of times by boys who have come from the best homes in the best towns and cities of the best country in the world. I can't take pride in my record; I can only be proud of the family and community that made that record possible.

But as for "talent, ingenuity, and personality," I thank you for the presumption, but I must disillusion you. I'm an ordinary fellow, just another bank clerk who's anxious to get back on the job before he gets married.

Thanks again for the pat on the back. If someone were to tell me you were my former "top-Sarge," that would be all I would need to make me believe that this whole thing was a gag pulled by some of my buddies in the old outfit.

Sincerely yours, FRED WORTH

Dear Fred,

No, I'm not your old "top-Sarge"! Please bear with me for a short time and very probably it will be possible for me to reveal my name in the not too distant future. For the present, however, I hope to prove your anonymous benefactor.

Fred, I'm going to start right in talking to you straight from the shoulder, and for your own greater good. You say you're "just an ordinary fellow, just another bank clerk." No, you're not; you just think you're ordinary. Most men do; that's why they don't get as

far as they might. True, you're just a bank clerk now, and you always will be just that if you go back to that job. Oh, sure, you can make a secure, mediocre living at that. You can marry and raise a family if you choose. But look around you. At best the prospects are for a dull, drab, colorless existence; the inevitable cycle of drudgery for your wife and yourself, eventually a twoby-four home of your own (on time payments), money worries while the kids are being raised; and then you drop dead before you can benefit from the pension you've been paying into for thirty years!

Give yourself a chance; don't rush into this marriage you are contemplating. Did it ever occur to you that in spite of all that has been written and said about "love," most marriages are the result of expediency; a man really marries the girl he can afford?

I assure you, Fred, that you can have any girl you want because you have a career ahead of you that will remove all social and economic barriers. I will advance the funds for any business venture you may wish to undertake. Just name the sum.

Give yourself a fair chance; don't be hasty about marriage now.

Hoping to hear from you very soon. Your anonymous but privileged benefactor and

FRIEND

Box M-14
The Star Times
Dear Sir,

Your generous offer of financial assistance dumfounded me. I cannot understand why anyone should be willing to make such a proposition. Besides, I would probably spend the rest of my life repaying you for some initial indiscreet "plunge." I would repay if it took the rest of my life, for I have a

perhaps foolish but deathless self-respect.

Your remarks about mediocrity and the mistake of marriage based on love of home are difficult to swallow. Permit me to be frank, but I have different views on that matter. For my part, an average income, with the prospect of raising a family in ordinary circumstances, seems like a glorious adventure instead of a drab, dull existence.

From your remarks on the futility of home life, I'm inclined to think that you will not be willing to advance money for such an investment.

Sincerely yours, FRED WORTH

Dear Fred,

To my mind you're making a rather grave mistake in not taking seriously my observations on the common error of so many millions of "wage slaves." Because your head is full of romantic dreams, a home and wife and children seem attractive to you now — from a distance.

Oh, it will be different in your case. It won't be dull and drab and monotonous; you'll find high adventure amid the "simple joys" of raising a family. What a glorious adventure it's going to be meeting those bills, and what about your health? Sure, you're in top condition now, but wait a few years when you're on your back for a six months' stretch with nothing coming in and everything going out. Wait until you have four kids in school, and on top of that the wife gets sick. See all the possibilities for adventure?

And what will you get for a lifetime of scraping and sacrificing for those kids? Nothing but ingratitude, the brush-off in old age. You don't believe me? Ask around, find out what old folks have to say about that. And when they wake up to what fools they've been, what can they do about it? Enjoy themselves? They're ready for the grave!

So think it over, my boy. A little home of your own may look like Heaven itself from a distance; twenty years from now you will find that it was nothing but a sixroom life-trap. I give you credit for more sense than to stumble into it with your eyes open.

I am outspoken but very truly
A FRIEND

Box M-14 The Star Times Dear "Friend,"

I believe that this letter will quite definitely terminate our correspondence. I can't say that I regret it.

You may be a successful businessman, but I doubt very much that you can be much of a success as a man if you believe in such ideas on the home and family.

I differ with you on those ideas; I am opposed to them on the principle that the home and family are the strength of the nation. Frankly, I think your ideas would not only sabotage the nation but personal happiness as well. Your views are cheap, shallow, and dictated by selfishness, the sin that has, in the final analysis, caused this and every other war. And I'm fed up with war and selfishness.

I don't know why I'm wasting time refuting your statements; you seem to have nothing but a myopic, materialistic view of life, but it might interest you to know that any decent Christian believes in an all-wise, all-good Providence that has a hand in even the humblest events of our personal affairs. And that includes health, bills, death, taxes, and ingratitude.

Even if all the dire things you

foresee were to come true, I would not only walk into the "trap" with my eyes open, I would carry Kay across the threshold of our new home with a confident chuckle, knowing that our trust in God would be rewarded with added grace to meet added difficulties. But, of course, when I speak of trust in God, I am apparently speaking a foreign language to you.

So, in conclusion, my "Friend," (I'm just as glad not to know you personally) keep your money, your flattery, and your advice. Kay and I will manage to scrape and save, and trust in God that our children will be grateful for what we have done for them. If they're not, that is not our concern, but theirs. We will have done our part, and have been happy and privileged to do it for God, not for our own self-satisfaction.

And that's that! FRED WORTH Dear Fred,

You will be surprised, no doubt, to find that in this letter I end with my personal signature, in order to reveal the reality of my power. I advise you not to show this to people.

My interest in you, my dear young man, is not terminated by your ill-considered refusal to take advantage of a definite business opportunity I have in mind. You will receive further offers from me, and I will always be hoping for a favorable reply, which will be followed by prompt action on my part.

Be assured of my constant interest in your welfare.

THE DEVIL

Box M-14
The Star Times

The devil, you say? I see you are still selling apples.

Disrespectfully, FRED WORTH



Gould This Be Heaven?

In one group of Marines engaged in combat with the Japs on Saipan, there were two men with the same name of Brown, although neither was aware of the fact. One of the Browns was the first to enter a cave in an attempt to evict the Japanese tenants. He was greeted by an enemy concussion bomb and was sent reeling backwards into a mental blackout.

When he recovered consciousness, he overheard one of his companions say, "Brown's been killed." The men happened to be talking about the other Brown, but the dazed Marine thought they were talking about him.

Looking at the group about him with increasing awe and believing he had been blown into the depths of eternity, the startled Marine exclaimed,

"Good Heavens! Angels in dungarees."

- Sgt. H. Helfer, U.S.M.C.

"IF YOU KNEW HOW I FOUGHT AGAINST SHOWING YOU THAT LETTER"

SAY IT FOR ME

"B UT Jane, I don't understand why Mom keeps on praying," puzzled Rose, my sister-in-law, as the two of us sat before the fire.

My eyes followed hers to the picture of a young Army flier on the mantel. The grin on my brother's face had not quite banished the seriousness of his dark eyes at the moment that picture had been taken. Since then had come the dreadful "Killed in action" telegram all families were fearing in those days.

"Prayers can't help Joe now," she added bitterly.

"Perhaps they can," I corrected her gently. "We don't know where he is. If he's in Purgatory, we can help him a lot."

"Purgatory!" Rose scoffed, but immediately she apologized. "Sorry, Janie! I didn't mean to sound so derisive. But to those who don't believe in Purgatory, what is there to pray for?"

"You don't pray for him, do you?"

"Not exactly," she replied, still pondering deeply. "I only know I think a lot about him, and I do wonder where he is, and all that. I haven't your way of looking at it, you know. But if I

had," she shifted her eyes to mine, "I would — give him up for lost!"

"Oh, Rose, never say that!" I exclaimed, expe-

riencing again the sick horror I always felt when I thought of Joe leaving the house alone to "marry" a girl who refused absolutely to be married by one of our priests.

Doing that and then going into battle! How my mother and I, yes, and even Dad, had cried and prayed he would straighten things out with God before he met the enemy in combat! And yet, could we blame his wife, this girl who took her own faith so seriously that she could not in conscience be married by a Catholic priest? Joe had weakened, not she.

We had tried to be fair, we hadn't

By RUTH C SCHROEDER

ILLUSTRATED BY GEORGE J. TETZEL

her husband's family enough to cling to the ties in spite of the impassable barriers of religion.

"We must never judge anyone's fate in eternity," I explained earnestly to Rose. "We don't know what chance was given him at the end to think things over. Perhaps God gave him the grace of sorrow and repentance. Perhaps any day now we will know — maybe hear from his chaplain or someone."

"Is that what your mother prays for?" Rose asked.

She was serious; she wasn't being sarcastic, I could see.

DO IT IN THE RIGHT WAY THE FIRST TIME. THERE MAY NOT BE A SECOND TIME

made a scene when Joe brought her to meet us. Mother and Dad had not reproached her, but had treated her kindly and had really loved her. She was always thoughtful of them, very sweet, gay and charming toward them, and she avoided mention of religion as studiously as we did.

Just once had we all discussed it, with no hysterics from anyone, and then we had agreed to keep it a closed chapter. Joe had not been present; he had declined to discuss it or listen to any arguments on the subject.

After Joe had gone overseas, Rose had visited us occasionally, and was with us now again, a widow — a saddened young widow who loved

"Perhaps. Surely, whatever it is, God will listen and help her to suffer with Him."

"Suffer with Him? What do you mean?"

I thought hard for a moment. It's so difficult to make non-Catholics see what we see in our holy Faith, so hard to explain to them the consolation of prayer and resignation, of offering suffering in union with our Divine Saviour. So often they don't understand what we mean by "offering it up," and mortification.

"It means thinking of His sufferings and trying to pray the way He did," I answered her at last and inadequately. I wished I had read a good book on the subject.

"Did Joe feel as - as strongly

as you and Mom?" Rose questioned hesitantly after a few minutes of silence - a deep, somber silence.

"We thought he did. He'd always been such a good boy, I still can't believe he could throw it all aside but, there! I shouldn't be talking

this way."

"I don't think I understand why it worries you so much," Rose mused, too intent on her thought to notice that I had tried to drop the subject. "What does it matter? Don't all religions lead us to Heaven? Besides, you know I didn't try to persuade Joe to see it my way. I was willing to stop where we were."

"Joe loved you too much. He was never in love with anyone before. I sometimes wonder about boys' chaotic thoughts and feelings just before they go into the fight. I think perhaps their judgment is over-balanced by the big if that awaits them. I think they must be caught in a whirling tide of war and excitement that throws them all off - "

"But Joe wasn't hysterical or excited," Rose disavowed. "He was very serious and determined about it."

SHRUGGED. It made me sick with I worry for Joe's infinitely dear soul when I thought of the step he had taken; it required a blind faith in the goodness of God to resign myself to the inevitable - that wherever Joe was now, it was just, because God was just. I couldn't keep talking about it with Rose now. So once more we drifted into silence, with only the faint buzz of the electric clock and the occasional sputter of the fire to disturb

Mom arrived home presently, and as she kissed us both, I noticed the remains of tears around her eyes. I knew she had been praying the Rosary again in front of our Lady's statue, storming that Mother's heart with unrelenting determination and humility.

"I just won't give up, Jane," she had said to me often during those first days of shock. "Our Lady wouldn't have let him die in the state of mortal sin."

"But, Mom, he's dead now. We can only hope he is in Purgatory, and pray for him."

"I don't know, I don't know," she had sobbed. "All I know is that I won't stop praying to the Blessed Virgin for my Joe."

F course, Rose couldn't understand this, but she was all tenderness with Mom and they shed tears together. Now it was two months later, and Rose was composed again, while Mom was still praying with desperate fervor.

Rose ended her visit with us several days later, and we all saw her at the station, exchanging off promises of letters and visits. spite of the effect this girl had had on Joe's life, Mom and Dad loved her. Rose was lovable, all right; she was just the kind of girl Joe would fall in love with, I told my-. self with a resentment I sometimes had to fight. Joe and I were twins and had been inseparable companions.

We were surprised a week later to find Rose on our doorstep again. She went straight to Mom, and even as she kissed her, she pressed an envelope into Mom's wrinkled and worn hand.

"It's what you've been wanting, Mom," she said in a trembling voice, and went into the next room while Mom unfolded the paper wonderingly.

It was a letter from Joe, written the day before he had lost his life. It read:

Dearest Rose.

Well, it won't be long now before I go into the thick of it. I hope to dash off a letter to Mom, too, before we plunge in. My thoughts are all of you, Sweetheart, and Mom and my home and — something else.

home and — something else.

I want you to try to understand what I'm writing. It's hard to put it into words and it will be hard for you to see

through it.

Rose, when I come back, unless we start over the right way, with a real marriage service before a priest, I can't come back to you. I hate myself for being so weak and ungrateful as to snap my fingers at God, but I have come to my senses and realize that I have done a terrible thing, and will never be happy unless I have made it right.

I've made my Confession and received the Sacraments — and I'm not your husband in the eyes of God. I hope you will let us be married by a priest. This doesn't mean I love you less, but just that I love God more, as I should have from the first. I was thinking too much of my future on earth instead of my future in eternity.

The chaplain was swell to

The chaplain was swell to me, and asked me to ask you just one thing. Will you have Mom teach you the Rosary—and say it for me? That isn't asking anything against your own religion, is it, darling? It's such a wonderful prayer that it grows on you the more you say it. From now on I'll always carry one with me because it's so dear to the Blessed Virgin and my own Mom."

There was more, but Mom couldn't read further. Her old eyes were once more overflowing. Blinded, she felt her way to Rose, sat beside her and put both arms around her. For a long while the two sat there together.

"I feel easier about Joe now," Mom murmured at last with a sigh. "Thanks for bringing me the letter, Rose."

Rose abruptly freed herself from

QUEST

I traveled devious, strange roads

For many a weary day,

Not knowing that I sought
for Thee —

Thou art the Way.

I sought for certain sureness
Through all my wayward
youth,

Not knowing that I sought for Thee —

Thou art the Truth.

I found no balm to ease my heart

Through all my years of strife,

Not knowing that I sought for Thee —
Thou art the Life.

But now I hold Thee fast, my Christ,

Way, Life, and Truth Divine;

Now all I sought belongs to me,

And I am Thine!

Sr. M. Faith, O.P.

Mom's arms and walked over to the window, where she stood for a few moments with her back toward the room. When she turned around, her face was a mixture of expressions—remorse, defiance, uncertainty.

"If you knew how I — fought against showing you that letter!" she burst out. "To me it was like losing Joe to — to my mother-in-law — you, with your eternal praying! He didn't consider himself my husband any more when he died. I thought that was what you wanted. But, when I remembered you praying so faithfully," her voice



"PRAYERS CAN'T HELP JOE NOW," SHE ADDED BITTERLY

and eyes softened and she came closer, "so sure all the while that your prayers were doing him some good, somehow, I knew I couldn't hold out on you. I don't think as you — God knows I sometimes wish I did. I suppose you'll think I'm hateful, and intolerant — "

"Why, no, Rose!" protested Mom sincerely, bewildered pain in her eyes.

"And," Rose went on, her unsteady voice rising a little, "I suppose you'll try to urge me to say the Rosary for Joe — "

"Why, no, Rose!" Mom said again, in soothing reassurance.

The two pairs of eyes locked, Rose's questioning, and Mom's placid as always; and then Mom's face melted into a complacent smile, as she smoothed the letter on her lap.

"Now that I know Joe is safe, I'll offer part of my daily Rosary for you," she announced. "The good Lord knows you need it, child. It'll make you feel better about Joe."

Mom arose, patted Rose's hand, and started out of the room, but she didn't get far. Rose caught her and turned her around.

"I'm sorry, Mom; I will do it," the girl insisted contritely, with childlike contrariness.

Her face became thoughtful and she spoke her next words slowly.

"You Catholics are very different from one another. The thing that puzzles me is — why aren't they all like you, if they really believe as you do? If Joe had insisted on a Catholic marriage in the first place, I could understand his last request better. If he had — "

[Continued on page 79]



To Know Him More Intimately

The Pure of Heart

OR ordinary Catholics life is composed of countless small decisions to be made through the long hours of each day. In the home, in the school, in the office, there are judgments to be formed, where choices are possible, in regard to the proper use of creatures. These are concerned with very personal things that affect the soul and body, like food, drink, and dress, with things like education and amusements, misfortune and sorrow, health and success, and the numberless other elements that enter into human lives.

If a person's only standard of values is a short-sighted policy of trying to satisfy every selfish desire, then he is inclined to embrace only what is easy or agreeable and to abhor what is hard or unpleasant. If he is a noble Christian character, his choices are motivated by the principles and example of the Divine Master. It is only the selfless heart, full of the love of God and the love of all creatures only in Him, that has the clear vision of the whole world with all its attractiveness and all its repulsiveness.

Our Lord has expressed clearly the guiding principle of all men's judgments in regard to the use of

the persons, places, and things that confront them in life. "Seek first the Kingdom of God and His justice," Christ said, "and all these things shall be given you besides." The decisions of the true follower of our Saviour are not the effects purely personal whims and moods. They are not the result of selfish attractions or repugnances, mere sentimentality or vain imaginings. They are the courageous convictions of persons mentally alert and spiritually alive, formed in the light of reason and faith, considering only the more perfect service of their Divine King in the surroundings in which they are placed. It is that sublime pattern of life that directs the minds of loyal Christians in their choice and use of creatures.

It is a fallacy to think that persons who have given their hearts entirely to the Divine Master are as heartless as sticks and stones. It does not mean that they have emptied their souls of all human affection for their relatives and friends and the innocent pleasures of this world. It does not mean that they become as passive as marble. The true fact is that the affections of the sincere lover of Christ, man or woman, old or young, become



CHRIST AND THE RICH YOUNG MAN

purified in the unifying flames of His Sacred Heart, and the human love for all creatures becomes more constant and intense because it is supernatural. "Blessed are the pure of heart," our Lord said, "for they shall see God." Those words of Divine Wisdom seem to be verified even in this world, because the soul that is free from sinful attachments is able to see God in all His creatures.

One of the most dramatic incidents in the Gospels emphasizes the importance of all human beings making the serious decisions of their lives with their minds centered on their primary purpose of the love and service of God. The story is told, in the narrative of St. Mark, of a wealthy young man of great influence among the people com-

ing to our Lord and asking Him what he should do to gain eternal life. Christ answered him briefly, "Thou knowest the Commandments." The young man replied that he had observed them since he was a child. The Divine Master then said, "One thing is lacking to thee; go, sell whatever thou hast, and give to the poor and thou shalt have treasure in Heaven; and come, follow Me."

Standing before the Son of God and listening to His wise counsel, the young man had come to that important moment of his life when he had to make a very definite decision in regard to the use of creatures as a helpful means or as a restraining obstacle in the way of holiness. Was his heart truly set on the perfect service of God? Was

he more concerned with his earthly happiness than with his spiritual security in time and eternity? Was he willing to exchange his abundance of this world's goods for the everlasting possession of God? Was his love of Christ limited by his selfish attachments to the creatures of this earth? Had he that purity of heart that makes clear the vision of God?

from time into eternity and his life was reviewed in the searching light of Divine Truth, was he satisfied with the choice he made as a youth of the passing treasures of earth in preference to the love and service of the Divine Master?

There is a sharp contrast between the sad reaction of the rich young man to the loving request of Christ and that of His first Apostles. Simon



CHRIST AND HIS APOSTLES

In the silence of his soul, the wealthy young man made his choice. The Evangelist writes, "His face fell at the saying, and he went away sad, for he had great possessions." That is the only comment. Later generations have never learned of the career of that particular young man after he refused the invitation of our Lord and went on his selfish way. Did he die a rich and influential man? Did he die a happy man? When his soul passed

and Andrew, of course, were not wealthy men, but they were experienced fishermen, whose hearts were fondly attached to all that pertained to their trade. They had found peace and contentment in the rugged life of the sea. Nevertheless, when Jesus passed by the Lake of Galilee one day and called to them, "Come, follow Me, and I will make you fishers of men," they left their nets immediately and joined the Divine Saviour. The same gen-

erous response to the call of Christ to a life of intimate union with Him was given by James and John, who "left their father Zebedee in the boat with the hired men, and followed Him."

Members of the League of the Sacred Heart, who are truly desirous of living the full Christian life in the surroundings in which they are placed, have reason to ponder well those forceful words of our Lord, "He who would save his life will lose it; but he who loses his life for My sake will find it. For what does it profit a man, if he gain the whole world, but suffer the loss of his own soul? Or what will a man give in exchange for his soul?"

In the estimation of Divine Wisdom there is no comparison between the priceless value of a single human soul and the entire world with all its wealth, power, and beauty. The prudent Christian with the supernatural help of Divine grace learns to use all creatures in so far as they help him to know and love our Lord better, and to refrain from their use if they are the causes of sinful disloyalty. In all the countless decisions to be made in daily life the true follower of Christ develops the

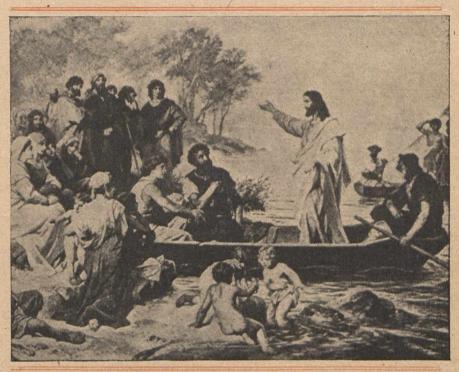
habit of judging things in relation to the greater glory of God and the eternal salvation of his soul.

According to that Christian standard of values, the worst things in life are not necessarily death, a lack of wealth, sickness, misfortune; and the best things are not always suc-



THE GOOD SHEPHERD

cess, luxury, and a long existence. It is possible for a man of great wealth to be a saint in the use of his abundant possessions, and it is also possible for a poor man to be a horrible sinner. Physical affliction can draw souls very close to Christ through loving acceptance of a



CHRIST PREACHES FROM PETER'S BOAT

heavy cross, and it can also, sad to say, make certain hearts rebellious. Success in business or studies can direct men's minds to the Giver of all good gifts in loving gratitude, or fill their hearts with selfish pride. Sanctity is in the human will co-operating with the grace of God in the proper use of the creatures.

There is no doubt about the fact that the constant, daily effort of the loyal Christian to make all the decisions of his life in accordance with his supernatural purpose of loving God for His own sake and other creatures only in Him, demands the practice of a noble self-restraint. Naturally it is not easy for the mother of a family to cook and wash and sew week after week, but supernaturally she realizes that she is serving God in His creatures and

sanctifying her soul at the same time. Naturally a father's duties and obligations are onerous at times, but supernaturally he realizes that his good example of piety and loyalty to his home can be the means of drawing all the souls of his family closer to God.

St. Peter on one occasion turned to our Lord and reminded Him of the heavy sacrifices His first disciples made to follow Him. The Apostle seemed to be wondering just what kind of reward they would receive. In His answer the Divine Master made clear the fact that there is no one who denies himself anything for His sake, "who shall not receive now in the present time a hundredfold as much" and "in the age to come life everlasting."

VINCENT DE P. HAYES, S.J.

Good for Nothing



DR. THOMPSON WENT FIRST OF ALL TO SISTER TERESA'S OFFICE

OR two or three weeks Dr. Thompson and his sister had been without a cook; and day by day both had become, not merely sadder and thinner, but less hopeful of the future. Miss Anne spent long hours in the kitchen, but the results obtained forced her grudgingly to admit that she was no cook. Emphatically agreeing with her (under his breath), Dr. Thompson tried to smile cheerfully and encouragingly, and was careful never to comment upon leaden biscuits, burned chops, or rock-like potatoes.

The dinners which they ate at

nearby restaurants only partly relieved the situation, for scores of their neighbors, likewise cook-less, crowded every available eating place, with the result that very often they had to await their turn for a table, with Dr. Thompson knowing all the while that patients were complaining impatiently because he was not in his office. The only hope — a faint one — was that better days would dawn when, with Japan defeated and war plants closed, some women would gladly return to domestic work.

Dr. Thompson was thinking of these things as he slowly drove homeward one evening at the close of a particularly long and wearisome day.

It had been agreed at the breakfast table that he and Miss Anne would go to "The Little White House" for their dinner, and as he mounted the steps leading to his porch, he wondered whether he would not prefer having a sandwich and a glass of milk at home.

Dejectedly, he opened the front door; and at once, unbelievingly, caught a whiff which brought a radiant smile to his face. He thought — he was almost certain — that a steak was sizzling gaily on the kitchen range.

"Anne!" he called eagerly; and at once his sister came from the living-room looking so happy that he began to chuckle.

"Thank Heaven, Anne! But how did you manage it?" he exclaimed.

"Isn't it wonderful? Isn't it almost too good to be true? Joe, our troubles are over."

Dr. Thompson murmured something in the way of delighted and slightly skeptical surprise; and eagerly and volubly, Miss Anne explained:

"As I walked home after our club meeting late yesterday afternoon, I chanced to be passing the parish house just as Father Fletcher came out; and he had hardly said, 'Good afternoon,' before he asked whether I knew some one who needed a girl for cooking or general housework. He said that he was trying to find a position for a young girl, somewhat inexperienced, he feared, but willing and anxious to learn.

"You can readily imagine, Joe,

By FLORENCE GILMORE

ILLUSTRATED BY ALBERT J. DICK

how I crowed over our good fortune as I assured Father that I, myself, would take anyone or anything with two hands. I told him that inexperience or even a prison record would mean nothing to me, so desperate was my need."

Through sheer necessity Miss Anne paused, took a long breath, and continued, a little more slowly, but in the same excited tone.

"Father Fletcher is always going out of his way to be kind to someone. He told me that the girl he had in mind needed work so that she could help with expenses at home; and he had been trying to find a satisfactory place for her in some family. He believed that she would fare better in that way than if she were to go into some big plant.

"He said that she lived in the south end; and as he was about to drive in that direction, he would stop at her door and tell her to report to us this morning. I thanked him fervently at least a hundred times."

"Why didn't I hear last night that all this was afoot?" Dr. Thompson inquired. "Certainly, you are not naturally inclined to secrecy — or to silence."

"Until I actually saw the girl inside our kitchen, I feared she would not come. I did not want to raise your hopes and then disappoint you," was Miss Anne's excuse; and as they passed from the hall into the parlor, she added,

It is very unusual for Dr. Thompson to be against giving someone a chance

"May — that's her name — May was here bright and early this morning; and, Joe, she is a treasure: so eager to please that it's pathetic. I admit that she's not much to look at: tall and lanky and colorless, and dressed in someone's cast off finery; and as shy as a rabbit."

"But ——" And it was with an air of supreme satisfaction that Miss Anne sank into a chair: "But I don't need a beauty in the kitchen. What pleases me is that I can't find a flaw in the work she has done so far, although —— Well, my enemies would probably say that I have a talent for seeing other people's mistakes."

A FFECTIONATELY Dr. Thompson teased,

"Not only your enemies. Even I would never say that your critical faculty is under-developed."

Ignoring her brother's disloyalty, Miss Anne continued contentedly,

"May is untrained. You must allow for that. But she is determined to learn and is frankly overjoyed at the wages I offered her. In most unbusinesslike fashion she explained that she had not hoped for nearly so much."

"Frankly, Anne, neither the girl's disposition nor her appearance interest me. What I care about is: can she cook?"

"She tells me that since she was a little girl she has done most of the cooking at home, where, I gather, there wasn't much to cook except wieners and potatoes; but she had cooking lessons at school and in some community-house, and really learned a lot. Plainly, the cooking class was the only one in which she held her own, for she confided to me that she 'never could understand a bit of arithmetic or history.'"

"Evidently, May told you all about herself — an unabridged account," Dr. Thompson said, with some amusement.

Miss Anne laughted at that.

"She did, as soon as her first shyness wore off. But she's not the first woman I've met who likes to talk."

"Really!" Dr. Thompson exclaimed, incredulously.

A few minutes later Dr. Thompson and Miss Anne seated themselves at the dining-room table, and May came from the kitchen, shy and awkward and unsmiling, as she cautiously carried two cups of soup on a very large tray. Glancing curiously at her, it instantly occurred to Dr. Thompson that there was something vaguely familiar about her face. He was still trying to place the resemblance when, in an undertone, Miss Anne told him:

"May was once a patient at St. Anthony's; and her father worked there for a time — long ago, if I remember correctly. I don't know what his job was. Perhaps May did not say. Do you remember either or both of them?"

"I see little or nothing of the men who work about the place; and I don't remember half, or a quarter, of the patients who pass through our hands out there. How could I?"

THEN, after a brief silence, Dr. Thompson asked indifferently, "What is May's family name?"

"She is May Sheridan. The family lives in the last house on West Parsons street. It can't be what you would call a fashionable part of town."

Dr. Thompson did not heed her last words. When she said "Sheridan" he had dropped his fork and glared at her across the table, but he did not say one word. However, his face was so eloquent of many things that Miss Anne asked, sharply.

"Well, isn't Sheridan a perfectly

good old Irish name? Evidently you have known some one of the tribe who was no favorite of yours."

"Sheridan!" Dr. Thompson murmured, in a tone of despair. "Do you really mean, Anne, that she's one of Tim Sheridan's children — one of the Sheridans from West Parsons?"

"I do. Now, what's wrong with them?"

"Wrong with them?" Dr. Thompson echoed sadly. "It would take a week to tell."

However, after a slight pause, he said with an air of finality:

"At any rate, Anne, you have had help for one day and we have had a fairly satisfactory dinner."

Indignantly Miss Anne rebutted: "And will have a better one tomorrow, and many an excellent one as soon as May has had time to learn."

"There won't be a tomorrow so far as May and our kitchen are concerned."

"Joe, do you have to be so exasperating? Do you have to say such unfair things about a girl who is doing her best?"

"A NNE, to my sorrow, for long years I have known Tim Sheridan and his wife and his eight children. I have known the weird assortment of dogs and cats which complete the household on West Parsons street. No one there ever works. Not one member of the family knows how. I have been inside the house many and many a time. I won't attempt to describe it. I've picked my way across the cluttered yard where trash lays in heaps for days and weeks."

"I don't care what her people are. May has worked every minute since ten o'clock this morning."

"She will make up for it tomorrow," Dr. Thompson laughingly predicted.

EVERGREENS

Standing staunchly in the forest,
Scorning winter's icy hand,
Evergreens are Nature's

beacons
Flashing hope across the land.

Verdant in the midst of drabness,

Pointing upward to the sky, Sturdy boughs resist the harshness

Of the winter they deny.

Thus these beacons of the forest,

Valiant, faithful evergreens, Signal codes of life eternal Out across the winter scenes.

- Florence Jansson

The following morning, on entering St. Anthony's hospital, Dr. Thompson went first of all to Sister Mary Teresa's office.

"Sister, are you still having trouble to get men, women, and girls to do hospital work?" he inquired.

"Indeed, I am," Sister answered, very emphatically. "You can't imagine what woes I am enduring in the kitchen! Meals must be served, three times a day, for several hundred people; and Sister Berchmans is sick, and the woman who was her right hand has taken a job at Curtis Wright. Only Ruth, Amy, and Margaret are left in the kitchen."

Dr. Thompson chuckled unsympathetically.

"Anne and I are more fortunate. After having been cook-less for two dreary and hungry weeks, we have one now. Anne got her through Father Fletcher, and she assures me that the girl is a treasure."

"You're lucky, Doctor; and I'm glad!" Sister Mary Teresa applauded.

"Anne firmly believes that our troubles are ended forever. But, as for me — as for me, Sister — the girl's name is May Sheridan."

"One of Tim's girls?" Sister asked; and sadly Dr. Thompson told her:

"Yes, Sister; she is Tim's eldest."
"But, Doctor, it's strange that your sister has not heard of the Sheridans — known them at least by reputation. They are famous in their way."

"SOMEHOW she never heard of them until yesterday. Now she knows all about them. She has heard May's version of the family history, and she's heard mine. They are not identical."

"Of course, the Sheridans have their good points," Sister kindly granted. "They are devoted to one another; they are always goodnatured and always willing to try again. And the eldest boy died in the service a month or two after he was drafted."

"He was drafted; and not long afterward was killed in an accident," Dr. Thompson said. He did not think it necessary to tell Sister that the young fellow had deserted; been caught; and died in an accident, in which an army vehicle was involved a few hours before he was to have been court-martialed. Instead, he had this to say:

"Anne gave me all the news of all the Sheridans! It seems that the twins, aged seventeen, enlisted in the Navy about three months ago. That was very shortly after their brother's death."

Sister Teresa smiled sadly as she said.

"At any rate Tim has fewer mouths to feed than when all his children were at home. Do you remember, Doctor, how years ago, to save his family from real hunger, we gave him the job of running the elevator in the annex?"

"Do I?" And Dr. Thompson smiled. "Almost invariably, when any one of us needed that elevator he had to chase it to the floor where Tim had parked it and was peacefully asleep.

"Somehow," Dr. Thompson continued indulgently, "Tim can't help being shiftless. His will has always been good, but he has no determination."

"It's too bad," Sister granted.
"Mother Mary Euphrasia was too
tender-hearted to discharge a man
who had a wife and a number of
children; so when she was harassed
by complaints about the elevator
being, to all intents and purposes,
out of commission, she gave Tim
the job of mopping the corridors.
But that was too much for Tim."

Sister Mary Teresa had more to say regarding Tim, speaking of him, not unkindly, but as if he were a heedless child:

"Then our next effort in Tim's behalf was to put him in the garden as helper to old John; but in the plots confided to his care our vegetables languished and weeds triumphed in peace."

"TIM is impossible. But, Sister, so far his daughter does seem to be tidy and industrious," Dr. Thompson rather grudgingly admitted.

"I hope you will be able to say as much for her tomorrow and the day after," Sister said encouragingly.

Ten days passed before Dr. Thompson went again to Sister Mary Teresa's office; and the moment she caught sight of him in the doorway, Sister inquired eagerly,

"Well, Doctor, how is May Sheridan making out?"

"It was to tell you about her that I dropped in, Sister," Dr. Thompson replied. "Do you know, May Sheridan has been with us for nearly two weeks and not once has she been late in the morning or done anything less than her best with her work. And it's a fairly

dition until he had talked about May.

Proudly he asked how she was doing; and after Dr. Thompson had spoken well of her and her work, the father lovingly boasted:

"May, she's the smartest girl I have."



"I CHANCED TO BE PASSING THE PARISH HOUSE"

good best, too. Anne swears by her."

"Isn't that wonderful!" the Sister exclaimed. "Thanks be to God!"

May Sheridan worked in Dr. Thompson's home for a month or longer before he saw anything of her father. But one chilly evening the poor man visited Dr. Thompson's office, shabby and not too clean and racked by a cough. He wouldn't answer any of Dr. Thompson's questions regarding his con- keeper is a drafty job."

Poor Tim! It was something new for him to have anything to bragabout.

Dr. Thompson repeated his praise, and Tim's face beamed.

"My girls," he said; "they're all fine - and smart!"

It was only after Dr. Thompson had pressed his questions about Tim's cough that he explained,

"I'm doorkeeper at the army depot on the night shift; and being door"You had better try to get a transfer, Tim. Such a cough as you have might lead to something serious. Speak to your foreman."

Thoughtfully Tim replied:

"I'll see him if you say so, Doctor; but if he won't move me I'll just stick it out where I am."

Perhaps Dr. Thompson's face betrayed his surprise over Tim's sticking to anything; for he said,

"I know. In the old days — I mean till just lately — I wasn't much for doing anything steady — except sleeping and eating. But it's all different now. Ask Father Fletcher. Ask our neighbors. It's different now with all of us. It has been for three months and, God helping us, it's going to stay that way."

SLOWLY, hesitatingly, Tim continued in jerky fashion:

"You see — I don't mind telling you about it, Doctor —

"You see, my oldest boy — Mike, we called him; Mike was eighteen a year ago, and he was drafted; and — and — and he ran away from the Army because they worked him too hard. It was all my fault, not, his at all, because I never taught him to work — never worked myself, if I could help it.

"He was in awful trouble with the Government when he was killed in an accident."

Dr. Thompson said a sympathetic word, and did not betray the fact that he had known all about Mike. Eager to talk, Tim went on:

"Everybody in our family felt awful about it all. Mike gone; and it was a bad disgrace. We'd never before had trouble like that. The day we heard — all that day we talked together, every last one of us; and we said: 'We Sheridans have always been poor. We've never been smart about making ends meet or keeping ourselves

looking nice. But we never had no disgrace before this. We were always good Americans, good citizens.

"So, Doctor, the twins — they are seventeen — and we all said they must enlist right away to make up for Mike. They both had pretty good part-time jobs at a sporting goods store and were buying the groceries for all of us, because I — I wasn't working then — not just then.

"But I promised them solemn — I promised the whole family: the twins go, and I will work steady if it kills me. It is a tough promise to keep, but I think of Mike and of the twins and — and with the good Lord's help I keep going.

"While we was talking over our trouble and our plans, Father Fletcher came to see us. He seemed to know all about Mike. I told him about the twins and me going to work steady, and May wanting to work, too."

"Father Fletcher is always kind and wise," Dr. Thompson said.

"Sure. He said we could never do it all alone. He said God would help us. He told us: go to Mass often; go every day if we can. That way we make up for Mike."

PRAWING a deep breath, Tim admitted,

"It's a hard pull. But every morning, before I go home, I go to Mass; and often my wife, she meets me there with some of the children. And about Mike: Father Fletcher says, 'Forget it; except to pray for him.'"

As Tim talked and talked, easing his sore heart, Dr. Thompson was thinking, remorsefully,

"I've always thought that there was no good in Tim at all. That's not true of anyone. It stands to reason that there is good in every man, for are we not, one and all, God's children whom He thought worth dying for upon the bitter Cross?"

Jesus, Our Saviour

Natural life and health and strength are gifts of God. But His best gift to us is sanctifying grace, by which we receive a new and higher kind of life.

John V. Matthews, S.J.

MEN risk danger to life and limb for various reasons. A weekly paycheck keeps the sandhog working at his dangerous task. There are men who for the sake of adventure climb the world's highest mountains. Other men brave the claws and teeth, the speed and power of wild beasts. Policemen risk death to protect the lives of other men.

In 1900, Walter Reed, United States Army doctor, was ordered to Cuba to search for the cause of the deadly yellow fever. After some time he felt that the bite of a certain mosquito caused the disease. Because animals would not take yellow fever, Reed called for volunteers. Many were the heroes who took the tests; and among them were two named Kissenger and Moran. Reed asked them:

"But, men, do you realize the danger?"

"We know. We volunteer solely for the cause of humanity and in the interest of science."

Reed mentioned money. The two heroes answered:

"The one condition on which we volunteer, sir, is that we get no compensation for it."

These men were heroes, truly saviors of human life.

Let us now think of Him whom we call our Saviour. The bringing of life to mankind was the reason why the Son of God took human flesh and became man. Everything Jesus did was for that one sacred purpose of saving life. From the first moment in the manger He willed to bear cold, ingratitude, labor, weariness, and insult; and lastly He chose to accept His own cruel death. All these hardships and sufferings Jesus bore as our Life-Saver.

Jesus was the Victim, destined to give up His own life that He might give life to us. He told His followers: "The Son of Man is to be betrayed into the hands of men." "For this reason the Father loves Me, because I lay down My life." So too, when some were angry at Magdalen for anointing our Lord, He sald: "She has anointed My Body in preparation for burial."

The grand purpose of His life and death is expressed in His own words: "I came that they may have life, and have it more abundantly." With full right, then, do we call Him lovingly our Saviour.

Jesus, our Saviour, was in very truth concerned with the bodily welfare of His fellowmen. To the dead He gave new life of body. By restoring speech, eyesight, and hearing, He gave a fuller bodily life. To the sick Jesus gave fresh life, and to the lepers He returned the health of the body. In short, His many miracles show that Jesus was certainly concerned with the life of man's body, with man's perishable earthly life.

But our Lord didn't come to earth to give us merely human life. We already had that. Nor did our Lord leave Heaven to make athletes and strong men of us or to keep our hearts pumping all day. He didn't become Man to give us clear sight, sharp hearing, strength of arm, and speed of foot. Our Lord didn't take flesh of Mary to bring us learning and inventiveness of mind or to make us mental wizards. Jesus didn't walk with men merely to take away bodily troubles — weariness, sickness, worry, poverty, pain, and death.

Our Lord did not give us His Sacraments just to help the life of the body. Extreme Unction, if God so wills, can bring longer life to the sick; yet that is by no means its main purpose. The water of Baptism is poured out — but not to bathe the body. The Sacramental Body of Christ is not eaten to take away bodily hunger, and the Sacramental Blood of Christ is not consumed to quench the thirst of the body.

After the example of its Divine Founder, the Catholic Church is indeed interested in the bodily life of mankind, and so there are Catholic hospitals, orphanages, and homes for the aged. The Church prays for the temporal health and safety of men and nations. But, like our Saviour, the Church is interested in man's bodily well-being only in so far as that bodily life will help each man to save his soul.

IF our Lord did not come to give us human life, what kind of life did Jesus give to us, His fellow men?

Below human life there is the unthinking life of the flower and the beast. Above man there is the brilliant life of the Angel; and lastly, above all created life there is the Divine life of God Himself.

Clearly, our Lord was not interested in giving us any life below man's own life of body and soul. Man can make a beast of himself without the grace of God. Any hint that our Saviour helps man to de-

grade himself would be a terrible insult to our Saviour and our God. The Son of God took flesh precisely because men were living like beasts and because He wanted to lift man out of and above that degrading life.

Perhaps our Saviour died to give to each of us the glorious life of an Angel. But our Lord never promised to man any merely Angelic power, such as speed of travel or brilliance of mind. Furthermore, our Saviour has given man gifts which even the Angels do not have. Any person with the use of reason can baptize a soul into Heavenly life, but no Angel can. A priest can forgive sin and offer the Divine Victim at the Holy Sacrifice, but no Angel can.

We have seen that our Saviour did not labor to bring us a life below our own human life or even an Angel's life. The only other life is the Divine life of God Himself; and here we say that it is this Divine life with which our Saviour sought to enrich our poor human selves. In His deep endless love for us, Jesus labored to endow His fellow men with a Divine life.

It is the gift of gifts. It is sanctifying grace. It is the life of holiness. Spiritual writers call it our spiritual life, the life of the soul, our supernatural life, a higher life and a second life which God's friends live while they also lead their brief earthly existence. It is a life that can start here and go on forever into eternal life.

When God made man, He took the earth and breathed into it a life-giving soul. Then God added to Adam's soul the greatest gift of all, sanctifying grace. It was an out-and-out gift of God, undeserved on Adam's part, giving him a higher life, a share of God's own Divine life.

From earth to man - what a

change! From no life to life, from the lifeless dust to a seeing, knowing, living, loving man — what a change! Compare yourself with the dust under your feet, with the dust clinging to your shoes — only God could lift that clod of dirt into a reasoning man! Yet a still greater change took place when God placed sanctifying grace in Adam's soul. To make man, God breathed a soul into the dead dust; then the Spirit of God breathed Divine life into frail man.

THIS was the first time that human life dwelt on the earth; and that was wonderful enough. But this was the first time too that a man had received sanctifying grace and, with it, a life above his own human life. God had shared His Divine life with a man, a creature He had made from nothing. Yet God was not satisfied with even this bounteous favor to the first man. For He wanted all the children of Adam to live the Divine life of sanctifying grace.

This was the plan. Adam would be the father of all men. Through generation he would pass on to each of his children a complete perfect human life. God would not make our human life, as a race, depend on someone else's conduct, - our sight and hearing, our power to walk and talk and think. But we had no claim at all to the second and higher life of sanctifying grace. So God could and did make our receiving of Divine life depend on Adam's obedience. If Adam disobeyed God, each child would be born into only human life. If Adam obeyed, his children would be born to lead their own human life plus the Divine life of sanctifying grace.

But Adam disobeyed God. His sin was deadly; and so he lost the Divine life of sanctifying grace for himself *and* for us. Adam was alive

as a man. He could move, speak, eat, think, love, and have children. But he and Eve were no longer alive with the Divine life of grace. Moreover, their children would be born like themselves, i.e., with human life but dead to the life of grace. Their children had lost the chance of entering into the world alive with a second and higher life. The human race had been deprived of its greatest gift.

It was the first crisis that had arisen for mankind, and it was the worst that would ever arise. Adam and Eve were no longer godlike; and the whole race, billions of men, would no longer be godly. Before God, man was spiritually dead; and, as dead, he could of course never help himself to live again with Divine life. With the exception of our Lord, dead men do not raise themselves to life again. God alone gave Adam the first grace that lifted man to a Divine level of life; God alone could again raise man from the dead to the Divine life of grace. Only God's boundless love had moved Him to lift man to a Divine intimacy; only that same limitless love could again stir Him to share His Divine life with mankind. Would it so stir Him? "By this hath the charity of God appeared towards us, because God hath sent His only begotten Son into the world that we may live by Him." And so, for the second time, the Divine life of sanctifying grace was offered to mankind.

TO make up for the insult of Adam's sin, God demanded a full return of love and honor. Only thus would He again give man the higher life of grace. But clearly no man, and especially the race dead in God's sight, could ever give God this full measure of love and honor. So God, who "hath first

[Continued on page 74]

"If I Let Myself Go"

Francis P. LeBuffe, S.J.

HE young lady was quite puzzled, as many a one has been before her and as many a one will be during all the years yet to come. Love was just beginning to awaken in her heart for one young man, but there was another in the offing to whom she felt a growing

attachment. "I love Jim and I like Bill; but if I let myself go, I know I could love Bill, too," was the rather pithy way she diagnosed her own heart. She wasn't quite sure whether she wanted to let herself go, whether she really

wanted to fall in love with Bill. And as he listened, the priest found himself thinking of his own heart and many a heart he knew, and many he would never know. Was their attitude to Christ: "If I let myself go, I could love Him"?

How true! I know Christ and what he stands for, and all His pleading for my love. But I hold back. Sometimes it is because I do not know exactly what I must do. Sometimes it is because of some earthly love that I will not give up. Or it may be a real unwillingness to know Him better and to draw nearer to Him in prayer. Or it may be quite definite fear of the price of sanctity and of the cost of being near to Him.

I love Christ, yes; at least sufficiently well not to want to offend Him seriously. To put it plainly, I "like" Him rather than love Him; and as anybody knows who has

ever loved, there is a world of difference between "liking" and "loving."

"If I let myself go"! If I got rid of selfishness and self-seeking in all its varied and secret forms; if I lost sight of self and saw the world and men in it as one big

chance to make God's Kingdom come; if I stepped hard on pride and thrust vanity sharply aside; if I really tackled my job in life, with all its opportunities; if I really talked politely and frequently with God; if I made a real,

determined, and sustained effort to see all the good and all the lovable that there is in Christ — just one thing would surely happen: I'd fall in love with Him. Peter and Paul and John did that; Ignatius and Xavier and Francis and Dominic; Teresa of Avila and the Little Flower. They "let themselves go," and the love of Christ seized them and transformed them and made them replicas in miniature of Himself!

Dear Lord Jesus, I know I "like" You; I wish I could say that I "love" You. On every count I ought to: for all that You are in Yourself; for all that You have done for me. But, so far, I haven't "let myself go." If I had, I'd be a great saint now. Why don't I let myself go? You know why more clearly than I do. So give me much light and grace to "let myself go" and really fall in love with You.

Let us therefore love God, because God first has loved us.

I John iv, 19.

The Death of a University

On Friday, February 9, 1945, the city of Manila was ablaze. People began to run to the Ateneo from all directions, panic-stricken.

II

N Saturday morning the priests celebrated Mass before the two thousand people who had taken refuge at the Ateneo the previous night, while stragglers continued to filter in.

Although the city mains had been blown up, our water supply from two pumps and two wells was adequate. Food was rather short, for a great number had come to us with nothing. For these we had to organize a breadline, or rather a riceline, and we distributed wellwatered rice mixed with cassava, twice a day. There was only tea for breakfast.

We observed as many sanitary precautions as we could, under the circumstances, and were rewarded by freedom from the much feared epidemics. There were only four or five reported cases of dysentery, and only one death from disease. The men were often drafted by us

Mr. Bulatao is a Jesuit Scholastic preparing for the priesthood. During the siege of Manila by the American forces, he was at the Ateneo de Manila, a Jesuit high school, college, and university, with an enrollment of two thousand students. It covered one corner of a city block in the Ermita district of Manila. Assumption College, for girls, occupied another corner, and the Philippine General Hospital occupied the other half-block.

James C. Bulatao, S.J.

for labor, such as drawing water for common purposes, cleaning up, burying the dead. One of them while brandishing a broom laughed and said: "The Japs were never able to get me to do forced labor, but see what the Jesuits have done!"

But the Jesuit taskmasters themselves were busy at all sorts of jobs from morning till night, sometimes up and doing twenty hours a day. The wounded could not be brought to a regular hospital, for the Japanese were shooting people on the streets. Nor could they be carried over our wall to the Philippine General Hospital, which was only a hundred yards away, because snipers were hiding in the trees. So the hospital had to remain in the auditorium, where Scholastics acted as nurses and stretcher-bearers.

This little hospital was handicapped by the lack of even the simplest things, like alcohol. This lack was accentuated by the threat of more casualties, brought home to us by the first incendiary shell that landed alongside the auditorium, right where a family was cooking dinner. The burning phosphoric substance was shot into one man's abdomen. The people scattered, and the man was left wailing and beating the ground with hands and feet until Father Trinidad rushed in and stifled the fire with his habit.

This incident emphasized the need of getting more medicines. First we instituted a campaign to gather in all the extra drugs, as well as the extra food, which some refugees had brought with them. Then a German came forward and offered a supply of medicine which he had under his burned house, if we were willing to dig for it. A Scholastic, Mr. Lopez, volunteered to try. Taking a Red Cross flag, he went out boldly into the streets. He came back with such a large supply of medicines, cotton, gauze, etc., that we never needed any more until the Americans came.

I might here say a word of praise for Mr. Lopez, who must be in Heaven now. His work was among the patients in the hospital. His also was the task of burying the dead. It is such a small thing ordinarily, this burying of the dead, though even in peacetime it is considered a corporal work of mercy. But in wartime. bursting shells pall-bearers flat on the ground, make grave-diggers jump for shel-ter into the grave they have just dug, and the vast number of the dead makes the work very heavy and saddening. Mr. Lopez (he was only in his second year Philosophy) had a mother's tenderness towards the wounded, whose faces would literally light up at his approach; and he had a soldier's heart under fire.

EANWHILE the Japanese Maround us seemed to grow more and more scarce. However, on Sunday afternoon just before Benediction, a platoon of Japanese soldiers came in. When they saw the huge crowd assembled in the auditorium, out flew their forty-fives. Once again every one had to file past them to be searched. These Japanese were endlessly suspicious. Yet there was something humorous about their actions; for instance, it was funny to see a little boy of eight or nine, so scared his eyes were popping out of his head, raising his little

hands as high as they would go, and a stolid Jap searching the little boy lest perhaps he would be packing a forty-five in his hip-pocket!

But this time the Japs were in a great hurry, as though someone were chasing them from the south. Even before they had finished the search, they were summoned away by a passing troop. So the people breathed a sigh of relief and of thanksgiving to our Lady, the Patroness of the Ateneo, and relaxed once more for a night's sleep under the auditorium chairs.

MONDAY brought us more shelling from the Americans, who perhaps thought that there were Japanese at the Ateneo. At this time we got a pass from a Japanese medical officer to reoccupy the first floor of our main building.

That night there came two hundred more refugees, a hundred and ninety-nine women and one man. The Japanese had taken their menfolk away, they knew not where. The one male survivor was left because his old mother needed someone to carry her. The women had been locked up in Bay View Hotel for three days. From their stories those three days must have been horrible.

That night the people were sleeping along the corridors, in the classrooms, and in the law library, trusting in the protection of the three floors above them, when — crash! a shell hit the glass windows of the law library, and scattered shrapnel and glass along the library's entire length. For half an hour after that we were carrying the wounded into the auditorium to be sewn up by the doctors. The dead we covered up with old clothes.

We woke up Father Riera, an old Spanish veteran of the missions. He had his own way of throwing on his Religious habit as quick as a fireman. He came to the wounded and gave them absolution and Extreme Unction.

Half an hour later, into the auditorium came another group with broken skulls and shattered limbs. Another shell had burst upon the refugees. On went the habit of Father Riera, and he was at work even before the doctors could start. There was no sleep that night for the doctors and nurses.

There was not much variety in the shelling after this. A friend came to the Ateneo begging help for some refugees two blocks away. A Scholastic went out with a Red Cross flag to rescue them, and brought them back to the Ateneo. But after experiencing a night's shelling at the Ateneo, they decided they could not stand our little haven; they left the Ateneo to wander hopelessly.

The Scholastics were "sleeping" in a room over the old college store. All through the night shells were blowing off the roof of the house, splintering the third story. Sometimes bits of shrapnel would sizzle down through four floors and hit the ground with a thump. But the nine of us in the little ten by six room were sufficiently cozy with a pile of furniture on the floor above us, concrete walls all around, and a telescope pier ten feet thick behind us.

But elsewhere we were not al-

ways so secure. "Close shaves" became common. A 105 mm. shell once crashed through the ceiling of the auditorium and fell a foot away from two of us, but it failed to explode. Another Scholastic machine-gunned; but the bullets merely nicked his habit.

Wednesday morning, after our night's stay in the small attic, another Scholastic and I were caught by shelling beside the altar on the auditorium stage. We jumped back to a side wall and flattened ourselves against it. The first shells exploded right under the roof and blew it off. When the roof was gone, the salvos sailed right through the opening and exploded among the altar curtains. Down crashed the curtains, the cables, the lights, the whole cyclorama. The tabernacle was never hit, though we could see the bronze altar vases flying about like bowling pins. The base of a shell struck the floor at our feet. It seemed like the last hour for us. We took out a Rosary, kissed the crucifix for the Indulgence at the hour of death, said "Jesus, Mary, Joseph, I give you my heart and my soul," and waited tensely.

Every escape from death added a new zest to life, and filled it with new meaning: Almighty God was still in perfect control of all things, and with Him everything was merely "proceeding according to plan."

(To be continued)

Strange Incident

On Guam a Marine saw a Jap coming through the bush and was just about to level his gun and fire when he heard the man in the uniform of the enemy say, "I am a priest."

The Marine hesitated. Then he said, "All right, Father. Just walk

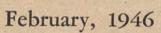
ahead of me. I won't hurt you."

Later standing inside the fence of a concentration camp, the Japanese Catholic priest said Mass for a group of the United States Marines.

— The Leatherneck



Calendar of the Month

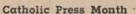


DAYS	FEASTS AND PATRONS	PRACTICES	PETITIONS
		Company of the last	Over:
1 F.	First Friday.—St. Ignatius of Antioch, Bp. M. Pr. 1st D.	All for Jesus	168,400 for thanksgivings
2 S.	Purification of B. V. M. (Candle-mas)	Care for children	207,900 for the afflicted
3 S.	4th after Epiphany.—St. Blaise, Bp. M. (Blessing of throats)	Watchfulness	225,900 for the sick,infirm
4 M.	St. Andrew Corsini, Bp. C.	Compunction	260,100 for dead Associates
5 T.	SS. Paul, John, and James, S.J., MM.—St. Agatha, V. M.	Constancy	23,500 for Local Centres
6 W.	St. Titus, Bp. C St. Dorothy V. M.	Union with Christ	41,900 for Directors
7 Th.	St. Romuald, Ab. H.H.		52,800 for Promoters
8 F.	St. John of Matha, C. F.	Charity	467,700 for the departed
9 S.	St. Cyril of Alexandria, Bp. D.	Docility to God	469,600 for perseverance
10 S.	5th after Epiphany.—St. Scholas- tica, V.	Trust in God	1,695,200 for the young
11 M.	Our Lady of Lourdes.	Love of our Lady	177,400 for First Communions
12 T.	Seven Servite Saints, CC. FF.	Self-immolation	246,300 for parents
13 W.		Prayer for the dead	218,000 for families
14 Th.		Kindness	56,100 for reconciliations
15 F.	Blessed Claude de la Colombiere, S.J., C.—SS. Faustinus and Jovita, MM.	Brotherly love	217,200 for work, means
16 S.	St. Juliana, V. M.	Fidelity to grace	120,200 for the clergy
17 S.	Septuagesima.—St. Faustinus, M.	Love of Christ	242,600 for Religious
18 M.	St. Simeon, Bp. M.	Love of the Cross	343,100 for seminarists,
19 T.	St. Gabinus, M.	Resistance to evil	131,300 for vocations
20 W.	St. Eleutherius, Bp. M.	Fortitude	36,900 for parishes
21 Th.		Wisdom	58,400 for schools
22 F.	St. Peter's Chair at Antioch.	Loyalty to the Pope	56,700 for superiors
23 S.	St. Peter Damian, Bp. D.	Zeal	73,800 for missions, Retreats
24 S.	Sexagesima.	Conformity to God's will	27,200 for societies, works
25 M.	St. Matthias, Ap. A.I.	Respect for holy relics	257,500 for conversions
26 T.	St. Nestor, Bp. M.	Prayer for the Church	445,900 for sinners
27 W.	St. Gabriel of the Sorrowful Virgin, C.		116,100 for the intemperate
28 Th.		Recollection	169,700 for spiritual favors

PLENARY INDULGENCE: D.—Degree; Pr.—Promoter; C.R.—Communion of Reparation; H.H.—Holy Hour; A.I.—Apostolic Indulgence.



Interests of the Sacred Keart



A MERICAN Catholic thought finds adequate expression only in the Catholic Press. From the pulpits, the elementary truths of Faith are explained for our instruction and spiritual growth in faith, hope, and charity. Over the radio, excellent preachers discourse on subjects chosen for their eternal importance. Lecture courses are for educated listeners, catechetical courses for the uninstructed. But the Catholic Press teaches all Catholics what it is important to think and do this week or this month.

In the diocesan newspaper and in national magazines we read about what the Holy Father and the Bishops of our country are saying now on topics of present worldwide interest. National Catholic projects are explained, such as this month's effort to extend the influence of the Catholic Press. The implications of a Congressional Bill on education or conscription are analyzed for the Catholic citizen. The latest book that everyone is talking about is reviewed, the latest movie is classified. Pamphlets and books give the Catholic viewpoint on every subject.

Every Catholic should be inter-

ested in his diocesan newspaper, and buy it not because he wants to make a charitable contribution to the worthy cause of the Catholic Press, but because he wants to be influenced in the right way in order to influence others in the right way, that the fruth may prevail.

The New Psalter

PRIESTS who wish to study the text of the new Latin translation of the Psalms will be interested to know that a pocket edition has been prepared by J. S. Paluch Co. of Chicago (\$1.00). The psalms are in numerical order, and are followed by the canticles of Lauds.

Colombia

THE Apostleship of Prayer was founded at Vals, in France, in December, 1844, and was established in Colombia less than a year later. When, during this past year, the people of Colombia celebrated the one hundredth anniversary of the League in their country, our Holy Father addressed them by radio, and exhorted them to hold firm to their traditional Faith without allowing it to be contaminated by "audacious and insidious propaganda," and congratulated

them on their country's being spared through the Sacred Heart of Jesus to which it is dedicated.

"Hasten then, once again, beloved children, to the throne of Him who always hears the prayers of His children, who is ever delighted in the petitions of the meek and humble. Hasten before His throne, for the world still has need of peace.

"And if you desire, as befits members of the Apostleship of Prayer, that Jesus Christ should reign on earth; if you ask daily for His absolute triumph in society for the salvation of all souls; if you burn with zeal for His Kingdom - then today, at this solemn moment, you must ask the most sweet Heart of Jesus to complete and consolidate the edifice of peace, the internal peace of nations and the external peace among all peoples, that peace which will never be true or lasting until His doctrine shall be universally professed and His law accepted by all."

Council of Trent

OUR hundred years ago the F Council of Trent began those sessions which were to mean so much for the preservation of the Faith. The catechetical clarity which it achieved in its series of doctrinal affirmations made it easy for pastors to see clearly the distorted character of heretical propositions then being preached as Catholic truth. An editorial by William J. Schlaerth, S.J., in the December issue of Thought points out two principal effects of that Council which, says Father Schlaerth, "some writers do not hesitate to call . . . the greatest ever held in the annals of the Church."

"Before the Council assembled, entire nations had abandoned the Faith of their fathers; after the Council, no instance can be adduced of an extensive revolt from the authority of the Church. At Trent the truths of the Church were simply stated and explained, in conformity with the decrees of previous councils and the uniform belief and practice of the Christian world. An opportunity was offered for the return of those who had separated from the unity of the Church; but to this day there has been no reunion. The excellence of the disciplinarian reforms needs no encomium in our day; their effect is still felt in the whole body of the Church."

F.B.I. "Investigates"

J. EDGAR HOOVER, head of the F.B.I., paid a compliment to the parochial school system in the following words:

"No gift of Rockefeller or Carnegie foundations or any other Christian denomination can equal the gift presented to the American people by the Catholic Church. It has nearly schools, with nearly 3,000,000 pupils, who are taught by 95,000 patriotic teachers. Not a single atheistic teacher is among them; not a single non-Christian or non-American principle is taught. Catholic public school children before the children's court, but a survey of the past six months in Queen's county, a borough of a million and a quarter souls in New York City, shows that not one parochial school student has come before the court in spite of the war and the upset families."

Comics

COMIC strips will not be included in Treasure Chests of juvenile literature to be sent abroad to children of Europe and Asia, according to Mme. Ninon Talon, chairman of the Treasure Chest committee. She was quoted by the New York Times as follows: "Comic strips will give the wrong impression of

this country to European and Chinese youngsters."

What kind of impression of our country do these comics give to our own children? "The Case against the Comics," by Gabriel Lynn, analyzes ninety-two comic books and more than a thousand newspaper strips. In these there were pictured in vivid and gory detail 522 separate physical assaults against human beings, 216 major crimes, 309 minor crimes, and 271 examples of anti-social behavior. Many of the drawings were suggestive.

Parents apparently think these are harmless to children because they mean so little to the normal adult. But these cartooned horror stories provide for children an introduction to whatever fascination there can be in every one of the seven capital sins.

Spain

ON the occasion of the 100th anniversary of the Apostleship of Prayer, Pope Pius XII praised the Spanish people for their defense of Catholicism in the past, and exhorted them to defend their faith against any future opposition for the benefit of all Christianity.

Staring Eyes

A MERICAN members of the War Relief Services (NCWC) are working among the peoples of Belgium, Holland, France, Germany, Austria, and Poland. They have seen the gaunt horror of continental tragedy wrought by indiscriminate bombing which destroyed buildings and men and society. Large groups of men, women, and children are wandering around amidst the ruins of cities and towns, and there is no way of quick-

ly reconstituting an adequate, living economic structure into which they can fit. It will take a long time and a great deal of help.

In the meantime they are destitute of the absolute necessities of life. Their staring eyes reveal, says Archbishop Spellman, "their craving need for the least of our possessions." And they need our prayers, lest they yield to terrible thoughts against God and man.

Imitation of Christ

TRIBUTE should be paid to the wisdom of a doctor who advised a nervous and distraught patient to make a good Confession, and to read the Imitation of Christ for a half hour each day. A month later she returned in order to admit that her reluctant and sceptical obedience had been well rewarded. The doctor told her: "I have found how much it does for me. So often nervousness is due to a false outlook on the world, and a forgetfulness of all spiritual values. This book, read regularly, remedies all that."

Marian Library

THE Marianist Fathers have I founded an International Marian Library at the University of Dayton, Dayton, Ohio, the purpose of which is to assemble copies of all books, pamphlets, and other literature in all languages, written about the Blessed Mother. It may be ultimately possible to establish an information service on all matters . pertaining to devotion to the Mother of God. Plans are being considered for a Marian Museum and Art Gallery. The sublime goal is an International Center of Marian Culture, a worthy shrine of scholarship to the Mother of the Word Incarnate.



The Nature of the League

ANONICALLY, the League of the Sacred Heart is a "pious work" or association among Catholics united, not as groups of the Faithful, like Sodalities, but as individuals. A Sodality or Confraternity, in the strict sense, is a group of many separate associations united to the head or central body, known as the Archsodality or Archconfraternity. The League, on the contrary, is an aggregation of individuals united in the same essential practice and moved by the same spirit, but always acting as individuals.

For this reason it has no rigid form of organization, and few or no stringent regulations. It aims at reaching as many individuals as possible; and since it depends entirely on the piety of each one of them, it must function without many rules and observances, and seek rather to infuse into its members a common spirit.

There were confraternities of prayer before the Apostleship of Prayer was founded, and men have always joined together in pious associations for the practice of prayer and of other good works. But our League is so different from

every other religious association, past or present, that it must be considered in many ways as something new in Catholic devotion.

Thus, many are surprised that, when establishing a Local Centre of the League, they need not go through the formalities required in starting a Sodality. For instance, bishops usually give a general permission for the establishment of the League anywhere in their dioceses; and applicants can become members at once, without passing through a term of probation. Names need only be inscribed in the local League Register, and are not forwarded to any common center.

No regular public service or meeting is of obligation; Associates are required to adopt only one practice, and that of the simplest nature. This one obligatory practice is the Morning Offering.

Our League inspires in the soul of every faithful member a spirit of prayer and of union with the Sacred Heart of Jesus. Those who join it with souls dormant or tepid soon have them reawakened. Devout hearts grow still more fervent. Indifferent, careless, and even sinful souls are impelled to sanctify

of the day by consecrating them to God in the Morning Offering. The realization that actions thus offered should be without stain of sin helps to keep the soul pure in the sight of God.

One may have the habit of praying, and yet not have the spirit of prayer. The Morning Offering enables Associates of the League to

the prayers, works, and sufferings unite all the prayers and actions of the day into one continuous stream of prayers. It spiritualizes our actions until every action becomes a prayer, and our habit of prayer becomes an abiding spirit pervading and consecrating every detail of our daily lives. Finally, it unites us in prayer with millions of other Associates throughout the world.

NEW LEAGUE CENTRES

DIOCESE	PLACE	NEW LOCAL	CENTRES		DAT	E
Boston	Quincy, Mass					
Buffalo	East Aurora, .N. Y	General Novitiate, Srs.	of O. L. of Charity	Nov.	15,	1945
Cleveland	Willoughby, O	Immaculate Conception	School	Nov.	2.	1945
	McAllen, Tex	Sacred Heart				1945
	Detroit, Mich	Assumption				
	Bridgeport, Conn	St. Joseph's				
	Terre Haute, Ind	St. Ann's				
	Pittsburgh, Pa	St. John's				
		Ursuline				
		Sacred Hearts of Jesus				
		St. Thomas Apostle		Nov.		
		Sacred Heart		Nov.		
		St. Rose of Lima		Nov.		
		St. John the Baptist.		Nov.		
Sioux City	Salix, Ia	St. Joseph's	School	Nov.	14.	1945
Toledo	Toledo, O	Rosary Cathedral	"	Nov.	2.	1945
		St. Louis				1945
Ukrainian Greek						THE REAL PROPERTY.
	Philadelphia, Pa	St. Andrew's		May	10	194
Ukrainian Greek				arasky.		2011
	Dhiladalahia Da	St. Nicholas		Ann	00	1945

Total Number of New Centres, 19: Churches, 8; Novitiate, 1; Academy, 1; Schools, 8; School of Nursing, 1.

PROMOTERS' RECEPTIONS

DIOCESE	PLACE	LOCAL CENTRE	NO.
Owensboro Peoria Philadelphia St. Louis Scranton Seattle	Russellville, Ky Thomasboro, Ill Philadelphia, Pa St. Louis, Mo Scranton, Pa Moxee City, Wash	St. Matthew's	15 12 20 18 12 25 5

Total Number of Receptions, 8; Diplomas Issued, 110.

TREASURY OF GOOD WORKS

Offerings for the Intentions recommended to the Sacred Heart of Jesus.

1.	Acts of Charity Over	441,300	11. Masses heardOver	268,100
	Beads "		12. Mortifications	299,200
	Way of the Cross		13. Works of Mercy	186,000
	Holy Communion"		14. Works of Zeal	179.800
			15. Prayers	2,607,300
			16. Kindly conversation	159,900
	Hours of Labor "		17. Suffering, Afflictions	153,400
8.	Hours of Silence "	267,500	18. Self-conquest	176,700
	Pious reading		19. Visit to B. Sacrament "	441,500
10.	Masses read"	4,700	20. Various good works "	32,387,900

Total Good Works: Over 39,287,000.



Our Lord on the Cross said: "Father, forgive them, for they do not know what they are doing." Was not this enough to obtain forgiveness for everyone without Confession?

Our Lord said these words as a prayer, not as an act of absolution. It was His redeeming death which obtained our forgiveness, conditionally upon our use of the means of salvation. One means, which He Himself instituted after His death, is the Sacrament of Penance.

Can an insane person save his soul?

A baptized person who never acquires the use of reason would certainly be saved. If a person becomes insane, the state of his soul at the time of complete loss of reason would determine his eternal state.

When is the name of God used in vain?

The name of God is used properly in speaking to God in prayer, and in speaking reverently about God. To use the name of God in vain means to use it for some other purpose, for instance as an exclamation of admiration, impa-

tience, indignation, anger, or merely as an interjection to be used occasionally during conversation. After this becomes habitual, the Holy Name is often used thoughtlessly. Then the venial sin would not be in each utterance, but in the neglect to correct the habit, as often as one adverts to this obligation.

The best way to overcome the habit is to cultivate a special reverence for the name of God, saying a brief penance after each careless use of the name. Most people are able to avoid this habit when in the presence of children and priests, which shows that they can overcome it entirely if they really wish to do so.

What is the Rosary of the Sacred Heart?

One form of it consists of five decades, and may be said on the ordinary beads or even on the fingers. On the large beads, say: "Jesus, meek and humble of Heart, make our hearts like unto Thine" (an Indulgence of 500 days each time); on the small beads: "Sweet Heart of my Jesus, grant that I may ever love Thee more" (300 days each time). At the end of each decade

say: "Sweet Heart of Mary, be my salvation" (300 days each time).

Who was St. Mechtilde?

She was a nun who lived in the thirteenth century, famous for her devotion to the Sacred Heart. One day our Lord told her that she should ask from His Heart all that she wanted, "as a child that asks from its father all that it wishes for." Her feast-day is kept on November 19.

Our Lord said: "My yoke is easy and my burden light." How is it then that many Saints had such a difficult life?

A yoke is a wooden harness. The law of God was called a yoke in order to symbolize the subjection of man to the control of God. The Jews were subject to the Mosaic law, which teachers developed into a complicated system of minute regulations governing every action. As our Lord said, "They bind together heavy and oppressive burdens, and lay them on men's shoulders." Our Lord was a very different kind of teacher, being meek and humble and gentle; His law and His explanation of it was a great relief to souls.

The Saints have suffered so much not because of their obedience to God's law, but because of other men's disobedience. They encountered opposition to their efforts, calumniating enemies, and even physical attacks against them.

Is it sinful to attend movies listed as objectionable for adults?

It is possible to attend them without committing sin. But they are so classified either because they are a proximate occasion of sin for many people, or because they have a bad, depressing effect on the emotions, or because they present and encourage wrong attitudes toward such things as courtship, marriage, divorce, suicide, riches, poverty, and other things. There is no doubt about the reality of this harmful influence, and therefore the warnings are widely reported in the Catholic press.

How can we recognize the Catholic edition of the Bible?

By the "Imprimatur" of a Bishop, which means that he gives permission for the publication of that translation. In American editions, this is usually found immediately after the title page in the earliest part of the book. The most common Catholic edition of the complete Bible has "Douay Version" written on the cover, because this translation of the Old Testament was first published by the English College at Douay in 1609. The most common non-Catholic translation of the Bible is called the King James Version, since it was prepared, as the title page says, "by His Majesty's special command." Two recent Catholic editions of the New Testament are the Confraternity edition (St. Anthony Guild Press), and Monsignor Ronald Knox's translation (Sheed and Ward). A new Catholic translation of the Old Testament is now in preparation and is expected to appear soon.

After the Christmas season, is it all right to throw away Christmas cards which have holy pictures on them?

There would be no sin in throwing them away; but it would be an excellent thing to offer them to Sisters who teach young children. Booklets of holy pictures with simple, holy thoughts written underneath them in the child's own handwriting become a treasured possession. But if they are to be thrown away, it is an act of thoughtfulness to tear them up first,

or otherwise destroy them, rather than throw such pictures in with common refuse.

What is the difference between a cathedral and a pro-cathedral?

The church in which the throne (cathedra) of the Bishop of the Diocese is kept permanently, is called the cathedral. The Church which he uses as his own until a cathedral is built, is called a procathedral.

If a Catholic marries a non-Catholic before a Protestant minister and the marriage has not been rectified, how can the child be baptized in the Catholic Church?

The Catholic in this case incurs an ecclesiastical censure by reason of which he is forbidden to receive the Sacraments of the living (those Sacraments for the reception of which one must be already in the state of grace); but he is still obliged in conscience to do every thing in his power to see that the children are baptized and instructed in the Catholic Faith.

What can we do to influence a sinner besides praying for him?

Give good example, especially by faithfulness in approaching the Sacraments; avoid making bitter complaints if this makes matters worse; try to imitate the patience of our Lord with sinners and His willingness to help them and suffer disgrace and shame on their account.

Do the Cardinals constitute α senate, or is their only function the election of α Pope?

The election of a Pope is their most important and solemn privilege. Their ordinary work is, in the case of some, the care of an archdiocese, and in the case of all, assisting the Pope, whom they advise and help in matters pertaining to

the general government of the Church. They are sometimes referred to as a senate, not because of any legislative function, but because they are a group of men venerable on account of high dignity and, usually, reverend age.

If a Catholic loses his faith, is he still obliged to hear Mass on Sundays?

If he has really lost the gift of faith, and not merely ceased to practise it, he would be unable to recognize the authority of the Church, and so would not commit a new mortal sin every time he missed Mass on Sunday.

The bodies of some Saints are preserved incorrupt. How can it be proved that no embalming process was used?

By historical investigation and also by examination of the body. Furthermore, in certain instances, the exact opposite of a preservative process was used. When St. Francis Xavier was buried, four large sacks of lime were emptied into the coffin. Two and a half months later the grave was reopened in order to transfer the body from Sancian to Malacca. Far from there being any signs of corruption, the body diffused a fragrant odor. His body, still incorrupt, rests in a magnificient silver shrine in Goa, India.

N.B. — Questions will not be answered by personal letters. Inquiries about personal sins or marriage cases should be made in person to a priest who can make all necessary inquiries about the details. Anonymous questions are not answered; names and addresses are not published. It is impossible to answer all the hundreds of questions received, and those of general interest are given the preference. Address questions to "Our Question Box."



Protection in Battle

Quincy, Mass. — "At the outbreak of the war, I sent fiv hundred Badges of the Sacred Heart to the chaplain of a medical unit serving in the Pacific, promising publication if the boys carrying the Badges would return safely. The company returned home without the loss of a man, or injury to any of them. All thanks to the Sacred Heart!"

From a Priest in the Philippines

Tuguegarao, P. I. - "Last February, a bomb fell between my church and convent. The explosion drove a sharp nail through my knees, and it lodged in one knee. We had no drugs, and there was no way to take care of the wound, so infection set in. The pain was intense, and I could not move because of it. When a doctor finally saw it, he said amputation was the only remedy. However, I continued to pray to the Sacred Heart, confident that he would cure me. My legs are healed. I am still using crutches for walking, but I can now stand without the crutches to say Mass. All thanks to the Sacred Heart!"

From a Chaplain

Germany. - "I wish to express my thanks to the Sacred Heart for a very special favor. A few days after we landed in Germany an epidemic raged through our unit, hospitalizing one-third of the men. While the majority were ill for only a short time, there were some who were in a critical condition. I offered my Mass daily for their recovery, praying to the Sacred Heart that He restore them to perfect health. I also promised publication. Thanks to the Sacred Heart, all recovered; all returned to duty; and those who had the most severe cases have now returned home."

Recovery from Spinal Meningitis

Beaver Dam, Wis. — "It is with deep gratitude that I wish to acknowledge the following favor granted by the Sacred Heart, and for which I promised publication. My husband was in a very serious condition with spinal meningitis. The doctor said there was no hope of complete recovery. I prayed constantly to the Sacred Heart, and my husband is now back at work in the best of health."

GENERAL FAVORS

For many of these favors Mass and publication were promised; for others the Badge or Promoter's Cross was used as a petition for Divine help; for others, the prayers of the Associates had been asked.

Alabama. — Two recoveries, two successful operations, cessation of pain, work resumed, article repaired.

Arizona. — Situation, luggage found, home secured.

Arkansas. — Preservation from injury, brother's safe return, furlough received, husband's safe return.

California. — Thirteen recoveries, four successful operations, three safe deliveries, situation, operation avoided, normal child, protection during storm, favorable X-ray, return home, fracture healed, nephews' safe return, permanent appointment secured, promotion, preservation from slander and calumny, Confession, family reunited, preservation from contagion.

Colorado. — Two recoveries, operation avoided, problems solved, friend's safe return, blood-pressure reduced, brother's safety.

Connecticut. — Three recoveries, three successful examinations, two successful eperations, situation, operation avoided, infection healed, cessation of pain, relative's safe return, health improved, visit made, favorable diagnosis, knee healed.

Delaware. — Situation, difficulty adjusted.

District of Columbia. — Recovery, successful operation, arm healed, car repaired, preservation from contagion.

Florida. — Recovery, situation, successful operation, son's safe return, position regained, preservation during hurricane.

Idaho. — Recovery, successful operation, successful skin graft.

Hlinois. — Twenty-five recoveries, seven successful operations, three situations, three operations avoided, safe delivery, home saved, home found, peace of mind, relief from scruples, preservation from illness, conversions, prize won, honorable discharge received, articles found, successful harvest, building sold, attendance at funeral, son's safe return, protection during storm, knee healed, complications averted.

Indiana. — Eight recoveries, three successful operations, three operations avoided, safe delivery, husband found, preservation from fire, cattle saved, favorable season, liberation of prisoner of war, relief from nervousness, tickets found, happy death, farm rented, negative test, knee healed.

Iowa. — Two recoveries, two operations avoided, two successful operations, successful examination, safe delivery, successful recital, son's safety, health improved, car repaired, money returned, insurance paid, preservation from injury, lawsuit avoided, cessation of pain, prize won, back-pay received.

Kansas. — Seven recoveries, two successful operations, operation avoided, favorable diagnosis, trouble avoided, sight improved, money found, pilot's wings received, farm secured, life spared, instructions for First Holy Communion continued, health improved, nephew found, protection during storm, relief from fear and depression, success in work.

Kentucky. — Eight recoveries, two successful operations, favorable diagnosis, protection during storm, animal saved, safety of sons and brother.

Louisiana. — Eleven recoveries, four safe deliveries, three successful operations, situation, successful examination, normal child, relief from nervousness, financial aid, preservation from storm, conversion, intemperance overcome, eyeglasses found, preservation from injury.

Maine. — Two recoveries, amputation averted, health improved.

Maryland. — Eight recoveries, three safe deliveries, situation, successful operation, operation avoided, arm healed, health improved, prize won, financial ald, trouble averted, salary increased, working conditions improved, relief from lumbago, husband's safe return from overseas.

Massachusetts. — Fifteen recoveries, five operations avoided, two successful operations, two situations, favorable examination, favorable decision, success in work, negative X-rays, trouble avoided, Religious vocation, safe journey, home sold, changes made, reconciliation, misunderstanding overcome, work successfully accomplished, preservation from injury, return to the Sacraments after twenty-nine years, happy death, preservation from fire, face healed, undesirable friendship ended, problem solved, successful extraction, work resumed, position retained, successful land deal.

Michigan. — Twelve recoveries, three successful operations, three safe deliveries, two operations avoided, situation, normal child, relief from asthma, cessation of pain, estate settled, intemperance overcome, work resumed, conduct improved, throat healed, suitable home secured, husband's safe return, liberation of prisoner of war, arm saved, amputation averted, knee healed, life spared, desirable friendship, papers found, mother's safe return.

Minnesota. — Nine recoveries, three safe deliveries, three successful operations, two operations avoided, successful examination, promotion, health improved, successful business deal, happy death, work resumed, feet healed, article found, skin healed, farm paid for.

Mississippi. — Safe delivery, operation avoided, normal child, intemperance overcome, cessation of pain, relief from nervousness, lawsuit avoided, side healed, hemorrhage stopped, safe journey.

Missouri. — Ten recoveries, two safe deliveries, two operations avoided, night's sleep, peace of mind, normal child, trouble averted, home secured, peace in family, furlough received, conduct improved, son's safe return, estate settled, success in studies, favorable X-ray, preservation from contagion, admission to Catholic college, liberation of prisoner of war, financial aid, attendance at Mass, honorable discharge, Sacraments received.

Montana. — Recovery, cessation of pain, safe journey, vocation followed.

Nebraska. — Two recoveries, soldier's safe return, home found, favorable X-ray, billfold found.

New Hampshire. - Two recoveries.

New Jersey. — Nine recoveries, four successful operations, situation, safe delivery, normal child, preservation from illness, nose healed, safe return of campers, preservation from danger, cessation of pain, knee healed, promotion, husband's safe return, reconciliations, painful treatments averted, hemorrhage stopped, steady employment, preservation during epidemic, successful dental work, nephews' safe return.

New Mexico. — Three recoveries, successful operation, neck healed, successful pastoral visitation, safe journeys, wound healed.

New York. — Twenty-two recoveries, four successful operations, three situations, two safe deliveries, two operations avoided, successful examination, health improved, favorable X-ray, normal child, work resumed, divorce averted, friend's safe return, Religious vocations, throat healed, son's return, hospitalization averted.

North Dakota. — Four recoveries, two safe deliveries, successful examination, favorable X-ray, successful operation, health improved, training completed.

Ohio. — Eighteen recoveries, eight successful operations, four operations avoided, four safe deliveries, two successful examinations, situation, peace in family, favorable diagnosis, normal child, cessation of pain, convulsions stopped, home found, commission received, brother's safe return.

Oklahoma. — Five recoveries, two safe deliveries, situation, operation avoided, normal child, safe journey, return to the Sacraments, conversion, cessation of pain, safe return from overseas, foot healed.

Oregon. — Two recoveries, situation, work resumed, purse found, honorable discharge received, happy marriage, life spared.

Pennsylvania. — Fourteen recoveries, five successful operations, safe delivery, successful examination, peace in family, preservation from injury, hemorrhages stopped, obstacles overcome, business started, cough stopped, safe return from overseas, night's sleep.

Rhode Island. — Three recoveries, sitution, successful operation, trouble averted, cessation of pain.

South Dakota. — Two recoveries, three safe deliveries, normal child, loan secured.

Tennessee. — Two recoveries, intemperance overcome, husband's safe return.

Texas. — Eight recoveries, successful operation, operation avoided, misunderstanding overcome, check received, complications averted, successful extractions, favorable diagnosis.

Vermont. — Four recoveries, situation, safe delivery, fuel obtained.

Virginia. — Safe delivery, normal child, son's safe return from overseas.

Washington. — Recovery, situation, stroke averted, Confession, son's safe return, negative test, deferment, safe journey, article found, cessation of pain.

West Virginia. — Recovery, successful operation.

Wisconsin. — Twelve recoveries, safe delivery, successful operation, building sold, amputation averted, cessation of pain, son's safe return, satisfactory verdict, return to the Sacrament, news from brother.

Thanks are also expressed by Promoters, Associates, and readers, for many other spiritual and temporal favors.

There is no charge for publication of thanksgivings; all thanksgivings, however, should be addressed to the Thanksgiving Department, 515 East Fordham Road, New York 58, N. Y. The names of senders are never published. If no particular favor is specified, the thanksgiving is included in the general note at the end. It is not possible to record all the favors reported to us. Promise of publication is fulfilled by writing to our office.



Pascal and His Sister Jacqueline. By M. V. Woodgate. B. Herder Book Co., St. Louis, Mo. 207 pp. \$2.00.

At the beginning of the seventeenth century, Mother Angelique Arnauld, abbess, aided by the advice and encouragement of St. Francis de Sales, reformed Port Royal, a Cistercian convent near Paris. She was the sister of Antoine Arnauld, then chief apostle of the austere and rigorist heresy called Jansenism, which wished to make Holy Communion a most rare privilege. Another strong influence on the convent was its spiritual director, Abbé de St-Cyran, and it became a hot-bed of Jansenism. By 1710 the nuns were expelled, and the buildings were razed to the ground. Jacqueline Pascal was a nun at this convent. Her brother, Blaise, was the author of the "Provincial Letters," published pseudonymously as attacks on the Jesuits, who were hated by the Jansenists. Selections from these are excellently chosen and evaluated.

The author has written a very interesting book and tells the story of Jacqueline very sympathetically, and, towards the end, seems to think that the persecution of the nuns was too vigorous and bitter;

as though the condemned theological principles were not a sufficiently clear and strong influence on most of them to spoil their personal holiness. However, the last paragraph reads: "We may indeed admire the intellectual genius and literary ability of Blaise and his sister Jacqueline. But we must deplore and condemn the individual pride that made them unsubmissive to the authority which Christ established in His Church."

J. J. L., S.J.

The Wool Merchant of Segovia. By Mabel Farnum. The Bruce Publishing Co., Milwaukee, Wis. 202 pp. \$2.00.

The story of the holy Jesuit lay-Brother who is venerated throughout the Catholic world as St. Alphonsus Rodriguez is told anew in these pages. With painstaking care the author has portrayed the colorful setting and background of 16th Century Spain, and narrated against it the Saint's unusual double career.

For almost forty years Alonso Rodriguez lived in the world, a good Catholic husband, father, merchant, earnestly devoted to his business, his family, and his Church. Despoiled of earthly ties and interests by the deaths in rapid succession of his wife, his children, and his mother, his mind turned to the things of eternity. He became a lay-Brother in the Society of Jesus, and passed almost half a century in the faithful performance of his humble duties as doorkeeper at the Jesuit college on the island of Majorca.

The influence of Alphonsus Rodriguez extended to far distant regions and to thousands of souls. The example of his sanctity and the inspiration of his conversation fanned into flame the missionary zeal of St. Peter Claver, apostle of the Negro slaves in South America, and many other young Jesuits who were to carry the word of God to dark corners of the earth.

Those who have enjoyed Miss Farnum's "A Carrack Sailed Away" and "Street of the Half-Moon" will welcome the appearance of "The Wool Merchant of Segovia."

S. L. O'B., S.J.

My Spiritual Exercises. By John Kearney, C.S.Sp. P. J. Kenedy & Sons. New York, N. Y. 272 pp. \$2.25.

Blessed indeed are they who tread their life-way patiently purging themselves of what is worldly, the while in all their thoughts, words, and actions they strive with a supernatural earnestness to cement their union with the Author of all blessings. Such, it may truly be said, hold in their possession the pearl of great price. The richness of their spiritual life may be increased and enhanced by the faithful use of appropriate and definite spiritual exercises. Herein is the sum and substance of the late Father Kearney's treatise on the devotional aspect of the purgative and unitive ways, which is supplemented by four chapters and an epilogue, for which proper recognition must be given to the editor, Father Bernard Fennelly, C.S.Sp.

There are three parts and an epilogue. The first enumerates the different forms of private and liturgical prayer. The second stresses and exemplifies the examination of conscience and the purgative grace of the Sacrament of Penance. The third glorifies the Sacrifice of the Mass and the Bread of Angels. The epilogue pays tribute to Mary's place in the Divine outpouring of benedictions. Throughout there are helpful summaries. For clear explanations of theory and wise recommendations concerning practices, the work of Fathers Kearney and Fennelly merits high commendation.

J. T. LANGAN, S.J.

John Henry Newman. By John Moody. Sheed and Ward, New York, N. Y. 353 pp. \$3.75.

Catholics usually find keen interest in the story of a conversion. There is something refreshingly new for those reared in the Faith in learning of the struggles of a soul to grasp the whole truth of Christ's doctrines. The author of this latest biography of Cardinal Newman is well equipped to describe the long road home for the English prelate, since he himself in many respects traveled a similar way from the Anglican to the Roman Catholic Church.

Although the story of Newman's life has been told over and over again, the author of the present version offers an excellent presentation of the convictions and motives which prompted the important decisions of the renowned convert to Catholicism. This is done principally by giving the facts of various incidents in the Cardinal's life, and then, by a judicious choice of quotations from letters, sermons, and other writings, permitting Newman to tell his side of the story. This method provides the reader

with a deep insight into the courageous soul of a valiant character who is now being hailed as one of the great lights in the history of the Church.

Mr. Moody has introduced Cardinal Newman to his readers in such an appealing way that most of them will be eager to learn more of his life and his writings. To assist that desire, the author has drawn up a splendid bibliography. This book is of value not only as a source of spiritual inspiration but also as a help to the better understanding of the life and times of one of the greatest masters of English prose.

Vincent de P. Hayes, S.J.

The Jesuits in Old Oregon, by William N. Bischoff, S.J., The Caxton Printers, Ltd., Caldwell, Ida. 258 pp. \$3.00.

Old Oregon, the scene of this historical sketch of Jesuit activities from 1840 to 1940, comprised that vast country which lay west of the Rocky Mountains, north of Spanish California, and south of the Russian establishments in Alaska. A land of deserts, peaks, and torrents, it was inhabited a century ago by savage Indians, traders, trappers, and not a few fugitives from justice. How the Fathers and Brothers of the Society of Jesus, assisted by Sisters of various Congregations, founded and developed over thirty missions and numerous sub-stations in that unlikely vineyard of the Lord is the fascinating story which Mr. Bischoff tells in this book.

It all began when the Flathead Indians from beyond the Rockies sent four delegations to St. Louis to entreat Bishop Rosati "to send them a Blackrobe to lead them to Heaven." In answer to their appeal Father De Smet was commissioned by his Jesuit Superior to make a

preliminary reconnaissance; after nine months' absence De Smet returned with reports of a field white for the harvest. Money was begged. supplies bought, and in 1841 five Jesuits, with De Smet as leader, hit the Oregon trail for the country of the Flatheads. These pioneers founded St. Mary's Mission in Bitterroot Valley, Montana, the first of a long series of mission posts among the Indians of the Northwest Territory.

At first, the Jesuits of the Vice-Province of Missouri staffed and supported the mission; then Father Roothaan, General of the Society. took the mission immediately under his care; he could call on Jesuits from all of Europe to support this far distant mission field. And from nearly every country of Europe they responded generously. For several decades, the Italian Jesuits carried on the apostolate. Finally in 1932 the former Rocky Mountain Mission became the province of Oregon, and the former California Mission became the Province of California. The text is fully documented. A complete index of names rounds out a carefully written historical work that deserves a place in all American Catholic libraries East and West of De Smet's Rockies.

JOHN J. MCMAHON, S.J.

A Tryst with the Holy Trinity. By Rev. F. T. Hoeger, C.S.Sp. Fr. Pustet Co., New York, N. Y. 166 pp. \$2.50.

An experienced Retreat-master, Father Hoeger has composed a series of meditations for Religious on the Our Father, the Stations of the Cross, and devotion to the Holy Spirit. The author offers abundant material for serious thought on the love of consecrated souls toward the Father, Son, and Holy Spirit. This is a book that priests, Brothers, and Sisters will find helpful.



Our Beloved Dead



†The Rev. Thomas Corbett, Portchester, N. Y. The Rev. J. W. Hughes, Sawkill, N. Y. The Rev. Cornelius Murphy, Sacramento, Calif. The Rev. Lawrence J. O'Leary, O.S.B., St. Bernard, Ala.

Brother John Quinn, S.J., New York, N. Y. Sr. Magdalen of St. John Berchmans Alexander. St. Louis, Mo.

*Mother M. Patrick Brown, Miles City, Mont. Sr. M. Cornelia, O.S.B., St. Mary's, Pa. Sr. M. Alcantara Cuneo, New Orleans, La. Sr. M. St. Marcian Devlin, Toronto, Canada Sr. M. Agnes Downing, Baden, Pa. Mother M. Esperance, British India Sr. M. Gabriel Fehrenbach, Allison Park, Pa.

In Our Country's Service

Florence, Ensign J. Knox. George H. Lanphier, Charles McCeney, Pvt. D. McDonald, Sgt. J. Seitz. Frederick Thibodeaux, Stanley

Arkansas

Reed, Mrs. R.

California

Burns, Agnes Brause, Richard Cox, Mrs. L. Fitzgerald, John E. Fortuna, Mrs. M. Freitis, Joseph Hanretty, Peter Maguire, Frank Manning, Edward T. Markey, George McClatchy, Leo Millerick, Mrs. W. O'Neil, Joseph Perkins, George Perkins, Mary A. Rasmussen, Mrs. M. *Rasmussen, May Roddy, Marie Schultheis, J. Charles Smith, Mrs. C. Swords, Mrs. M. Twitchell, Mrs. V. Williams, Mrs. J.

*Alten, John Ambre, August Anglin, Madeline Connor, John W.

*McGovern, Mazie Flanagan, Mrs. D. Lynch, Jean McMullen, Mary

*McNamara, Charles Murray, George Pierce, Patrick Quinlan, Mrs. D. Quinn, Alice Slattery, Michael Stafford, Mrs. M. Sullivan, Ella Winters, Margaret

Iowa

Connelly, Ellen Connelly, Helen Connelly, Marie Fitzgibbons, James Madigan, Louisa O'Rourke, Edward O'Rourke, Honor

Sr. M. Mona Ferry, Philadelphia, Pa.

Sr. M. Frances Julius, Allison Park, Pa.

Sr. M. Lucilla Koenigsamen, Allison Park, Pa.

Sr. M. Luella, Salt Lake City, Utah.

Sr. M. Martina, Milford, Mass. Sr. M. Hildabert Meyer, Oldenburg, Ind.

Sr. Grace Marie Parker, Greensburg, Pa.

Sr. M. Isabel Risher, Holy Cross, Ind. Sr. M. Marciana Roche, Kansas City, Kans.

Sr. M. Angela Joseph Sheehan,

Oklahoma City, Okla. Mother M. Veronica Steffens,

Oklahoma City, Okla. Sr. M. Leocadia Thereaux, Notre Dame, Ind. Sr. M. of St. Bernard Wilkens, Baltimore, Md.

O'Rourke, Mary E. Starnes, Robert Urbain, Joseph

Kentucky Snyder, James A.

Louisiana

Augustin, Alice Barry, Mrs. M. Brunet, Mrs. R. Buckly, Nellie Fassman, Virginia Knobloch, Mrs. C. Naquin, Joseph Norris, Undine Schwegmann, Henry *Taft. Anne Williams, George

Maryland

Foster, Mrs. J. Fritz, Mrs. G. Grill, Louis Howe, Mary Huber, Frederick McDonald, Mary

Massachusetts

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De Profundis

(For the Faithful Departed)

PSALM 129

UT of the depths I have cried to Thee, O Lord! Lord, hear my voice.

Let Thine ears be attentive to the voice of my supplication.

If Thou, O Lord, shalt mark our iniquities: O Lord, who shall stand it?

For with Thee there is merciful forgiveness: and by reason of Thy law

I have waited for Thee, O Lord.

My soul hath relied on His word: my soul hath hoped in the Lord. From the morning watch even unto the night, let Israel hope in the Lord. Because with the Lord there is mercy: and with Him plenteous redemption. And He shall redeem Israel from all his iniquities.

"Behold This Heart"

[Continued from page 24]

Autun was already upon his throne at the Gospel side of the chancel, and he began to vest for the Holy Sacrifice of the Mass.

When the Offertory of the Mass was reached, there was a pause in the sacred ritual while Margaret Mary and Anne knelt at the altar rail. The Bishop cut a few strands of hair from their heads in the form of a cross, and presented them with their habits. The ceremony was simple but deeply impressive. From henceforth they would have for their sole interest the service of the Divine Master.

After the Mass, the convent parlor was the scene of much joyful greeting. Relatives and friends awaited with keen interest the appearance of the new Novices. At last the moment arrived. But what a change from the bridal garments! Madame Alacoque was a trifle dismayed as she saw her daughter dressed in coarse, black wool, relieved only by the white veil of the Novice. A long Rosary was attached to a leather girdle.

"Now you are a real Sister, my child," she said.

Sister Margaret Mary smiled fondly as she embraced her mother tenderly.

"In a few more years Jacques will be ordained," said Chysostom. "Then we shall have a priest and a nun in the family. Aren't you proud of them, Mother?"

"Yes, indeed I am," replied Madame Alacoque with a smile that was all happiness. "God has blessed us."

She really was happy, and a little proud of her own sacrifice in consenting to Margaret's vocation. Besides, another grandchild had been born; Angelique had given birth to a third daughter only a week ago, which was the reason

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why she was not present today. Madame Alacoque was experiencing a second blooming of motherhood in Chrysostom's family, and her life at Lhautecour was full.

But Margaret was speaking.

"And you must pray for me, that I may prove worthy of profession at the end of this year of Novitiate."

"Spoken with the humility of a most worthy Novice," said Chrysostom, looking fondly down at the black-robed figure. "My dear Sister. the Visitation Convent never had a better subject for the Novitiate than yourself."

His words, spoken half in jest, half in earnest, were overheard by Mother Thouvant, who was seated in a nearby group, and her eyes rested for a moment on the new Novice. A sweet, good, simple character, she thought to herself. But was she suitable for the Visitation Order? The Mistress of Novices had her doubts.

(To be continued)

Jesus, Our Saviour

[Continued from page 51 1

loved us," commanded His Son to take on our human flesh, to suffer and die in that human life, and thus to make full payment for Adam's deadly sin. In this way God's justice would be satisfied, and the children of Adam would once again be able to live the life of grace. The Son of God willed to obey His Father's command: "... as the Father hath given Me commandment, so do I."

Then, at the chosen moment, God's Son took flesh of Mary, and became Jesus Christ, our Saviour. "But when the fullness of the time was come, God sent His Son, made of a woman . . ." Our Lord's whole life was pleasing to His Father, but it was especially His Passion and Death that the Father demanded as the payment for the insult of sin

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and as the means of winning sanctifying grace for men. Lovingly Jesus suffered and died for His fellow men. He "loved me and delivered Himself for me."

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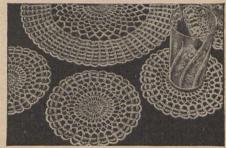
For sanctifying grace means Divine life in a man's soul. There is the wonderful fact. There is no reasoning to it. It is beyond the mind of man to conceive it. No Plato could ever dream of it, no Edison invent it. Just as we cannot imagine the glory of Heaven, neither can we picture the glory of the Grace which is our passport to Heaven.

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Say It for Me

[Continued from page 36]

Mom, although she stiffened defensively, waited with supernatural patience while the young struggled with her thoughts, almost oblivious of the fact that she was speaking aloud.

"We might have kept on seeing each other. I might have been the one to give in on the marriage service if I had come to see things in a new light," speculated Rose, with a rather sad smile.

Mom's eyes, fastened on Rose, were slowly veiling over with a new pain - the realization that in another way Joe had failed - a much more responsible way, for it affected another soul besides his own.

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Rose, watching Mom's thought merely that Mom was struggling for composure and had won her battle.

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— *H. C. S., California.



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*Actual pupils' names on request. Pictures by Professional Models.

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